

THE
NEW COVENANT,
OR
THE SAINTS
PORTION.

A Treatise
Unfolding the All-sufficiencie of
GOD, Mans uprightness, and
the Covenant of grace.

Delivered

In fourteen Sermons vpon Gen. 17. 1. 2.
whereunto are adioyned
Foure Sermons vpon Eccles. 9. 1. 2.

By the late faithfull and worthy Minister
of Iesus Christ,

JOHN PRESTON.

Dean Divinitie, Chap'laine in ordinary to his
Maieslie, Master of Emmanuel Colledge in Cam-
bridge, and sometimes Preacher of Lincolnes Inne.

The seventh Edition, corrected.

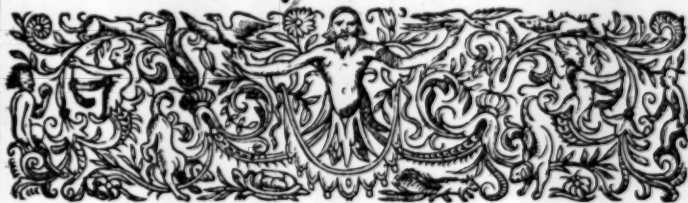
He hath given a portion to them that feare him: he will
ever be mindful of his Covenant. Psalm 111. 5.

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ILLVSTRISSIMIS, ET HONORATISSIMIS VIRIS,
THEOPHILO COMITI LINCOLNIENSI,

ET

GVLIELMO VICE-COMITISAY, ET SELE,
DOMINIS SVIS SVBMISSISSIME COLENDIS

HAS

IOHANNIS PRESTONISS. THEOPH. DOCT.

ET

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PRIMITIAS

DEVOTISSIMI, TAM AVTHORIS DVMVIVERET,
QVAM IPSORVM, QVI SVPERSVNT, OBSEQVII

TESTIMONIUM

L. M. D. D. D.

RICHARDVS SIBS.

IOHANNES DAVENPORT.

THE
JOURNAL
OF
JONATHAN DAVENPORT
1791-1800
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J. D. D. 1792
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J. D. D. 1798
J. D. D. 1799
J. D. D. 1800



To the Reader.



*I had beene much to
haue beene desired (if
it had so pleased the
Father of Spirits)
that this worthy man
had survived the pub-
lishing of these, and other his Lectures: for
then, no doubt, they would haue come forth
more refined, and digested ; For, though
there was very little or no mistake in ta-
king them from his mouth, yet preaching,
and writing, haue their severall graces.
Things livened by the expression of the
speaker, sometimes take well, which after,
vpon a mature review, seeme either super-
fluous, or flat. And we oft see men, very*

T O T H E

able to render their conceits in writing,
yet not the happiest speakers.

Yet we, considering (not so much what might haue beene, as) what now may be for the service of the Church, thought good rather to communicate them thus, then that they should die with the Author. He was a man of an exact judgement, and quicke apprehension, an acute Reasoner, active in good, choyce in his notions, one who made it his chiefe ayme to promote the cause of Christ, and the good of the Church, which moved him to single out arguments answerable, on which he spent his best thoughts. He was honoured of God to be an instrument of much good, whereunto he had advantage by those eminent places he was called vnto. As he had a short race to run, so he made speed, and did much in a little time. Though he was of an higher elevation,

R E A D E R.

levation, and straine of spirit then ordinarie, yet out of loue to doe good, he could frame his conceits so, as might sute with ordinary vnderstandings. A little before his death (as wee were informed by the Right Honourable the Lord Viscount Say and Sele, in whose pietie, wisdom, and fidelitie, he put great repose) he was desirous that we should peruse what of his was fit for publicke vse.

We are not Ignorant, that it is a thing subject to censure, to seeme bold and wittie in another mans worke, and therefore as little is altered, as may be. And we desire the Reader, rather to take in good part, that which is intended for publique good, than to catch at imperfections, considering they were but taken, as they fell from him speaking. And we intreate those, that haue any thing of his in their hands,
that

T O T H E R E A D E R .

that they would not be hastie, for private respects, to publish them, till we, whom the Author put in trust, haue perused them. Wee purpose (by Gods helpe) that what shall be judged fit shall come forth. Wee send forth these Sermons of Gods All-Sufficiencie, Mans Vprightnes, and the Covenant of Grace first, as being first prepared by him that had the Copies, and because the right vnderstanding of these poynts hath a chiefe influence into a Christian life. The LORD giue a blessing answerable, and continue still to send forth such faithfull Labourers into his Haruest.

RICHARD SIBS.

JOHN DAVENPORT.

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FINIS.



OF GODS ALL-SVFFICIENCY.

GENESIS 17. I.

I am GOD All-sufficient.



Ecause in the performance of all the Duties of Sanctification, *Sinceritie* is all in all, therefore I haue chosen this Text, that you may not be deceived. It is true; many things are very excellent

if they be right. There is no question but the Diamond is very precious, if it be a true Diamond, but if it be false it is nothing worth: If you take a precious Balme, you make no question of the thing, and of the excellencie of it in generall, all the question is, whether it be right or no, and so in the graces of Gods Spirit, especially,

B

Sinceritie is
required in all
Duties.

The ground
of sinceritie.

ally, seeing they concerne our saluation; It much
concernes vs, to know whether they be right or
counterfeit; and therefore you see the condition
that God requires here of Abraham, is, that he be
upright and perfect, without hypocrisie; (so the
word signifieth) *Walke before me without hypocrisie.* Now we haue rather chosen this Text then
any other, because it sets forth the ground of all
sinceritie, and perfect walking with God, which is,
even this apprehension well settled in the heart,
that God is *All-sufficient*: for this is the Lords pre-
cept, *Walke before me, and be thou perfect*, or *up-
right* or *sincere*. let it not be in *hypocrisie*: and this
is the motiue that he vseth to perswade him to it,
I am All-sufficient; As if hee should say, if there
were any defect in me, if thou didst need or couldest
desire any thing that were not to be had in
mee, and thou mightest haue it else-where, per-
haps thy heart might be imperfect in walking to-
wards me, thou mightest then step out from me
to take in advantages else-where; but seeing *I am
All-sufficient*, since I haue enough in me to ful-
fill all thy desires, since I am every way an adæ-
quate object, that if thou lookest about, and con-
siderest al that thy soule can wish for, thou mayst
haue it in me, why then shouldest not thou con-
secrate thy self to me alone? Why then shouldest
thou be vneuen in thy wayes, serving me
sometimes by fits, and sometimes the Creature?
For there is nothing in the Creature, but thou
maiest finde it in me, *I am All-sufficient, I am All-
sufficient*, therefore *walke before me, and be perfect.*

Yet

Yet these words containe somewhat more, which you may see by that which follows, *I will make my Covenant betweene me and thee, and I will multiplie thee exceedingly.* The ground of all our sinceritie is the Covenant, that is between God and vs. Now these words doe the most briefly that I finde of any in the Scriptures, expresse the Covenant between God and vs on both sides, for they are but the summe of the Covenant, which in other places of Scripture is explicated, and set forth more at large; so that the opening of the Covenant on both sides, is the ground of all the sinceritie, of all that obedience that we yeeld to God: And therefore, Ifay, you shall not onely haue occasion from this Text to examine the graces of Gods spirit in you, and the actions that flow from them, whether they be *sincere & perfect*, but likewise we wil shew you the ground of this *sincerity*, whence it ariseth, and how it is wrought in every mans heart. And thus these words containe the Covenant sayth the Lord to Abraham, *I will be thy God.* On the other side, *thou shalt be mine.* Now hee shewes what a kinde of God hee will be to him, *I will be All-sufficient* to thee, which consists in two things, if you compare this with Gen. 15. 1. *I will be thy Buckler to preserve thee from all evill:* And againe, *I will be thy exceeding great reward:* that is, I will not only be a shield, but I will be a Sunne to thee; I will both preserve thee from all evill, & I will fill thee with all good things, *I will compass thee about with mercy and loving kindnesse:* so that thou shalt finde, that *I will be an exceeding*

Gen. 15. 1.
All-sufficientia
of GOD,
wherein it
consists.

great reward So God expresseth himselfe to *Abraham*. And this is the *Covenant* on *Gods* part. Now that, which is required on *Abrahams* part, is that he be the *Lords*, as the *Lord* is his, for so you see in the words following. The question onely is, in what manner *Abraham* shall be the *Lords*; how that shall be declared? Sayth he, It is not an empty relation, but thou must shew that thou art mine by *walking before me*. And yet it must not be any kinde of *walking before the Lord*, but it must be a *perfect walking before him*; *Walke before me, & be perfect*. and therefore it is added, *I will make my Covenant*, that is, this is the *Covenant*, of which *Circumcision* was but a signe, for it was instituted presently, as we see in the words following.

There are three especiall poynts that we will gather out of the words.

The first is from the connexion, and we will begin with that, because it is a preparation to the other two: In that the *Lord* vseth this as an argument to *Abraham*, *I am All-sufficient*, therefore *walke before me, and be thou perfect*; we may obserue this; that

Doct. 1.
Doubting of
Gods All-suffi-
ciency, the cause
of departure
from God, &
of neuer
walking with
him.

*The cause of all departure from God, of all un-
euennesse in our wayes towards God, is from
hence, that we doe not thinke God to be All-suf-
ficient.*

As on the other side, the cause of all our *sinceri-
tie and perfectnesse*, ariseth hence, that we doe ap-
prehend him to be *All-sufficient*. This you see e-
vidently

videtly ariseth from the words; for thence is the force of the Argument, *I am All-sufficient*, therefore *wake before me, and be perfect*. My Beloved, it is evident, that the cause of every mans keeping off from *God*, the cause of his unevennesse after he is come into him, is from hence, that men thinke not *God* to be *All-sufficient*; for if a man had enough in the *Lord*, he would never goe out from him; but because he wants something, hee desires something that is not in him, or he fears something, that he thinkes he cannot keepe off from him: hence it comes to passe that he steppes out from *God*, he goeth out of the wayes of his Commandeméts. And therefore I say, the cause of every mans departure from *God*, the cause of his keeping off from *God*, or of his vnevennesse in the wayes of *God*, is from hence, that he thinks not *God* to be *All-sufficient*; and this you shall see in three sorts of men.

As in three
sorts of men.

First, there is a generation of men, that liue as *without God in the world*, and that looke not towards *God* at al, that make cōscience of nothing, and what is the reason of that? but because they thinke, they haue sufficient of their owne, and therefore they *wake in their owne wayes*, and stand upon their owne bottome, and they loue themselves, & serue themselves altogether, and apply not themselves to the *Lord* at all; and therefore whensoever any man is brought unto *God*, the worke is, to take him off from his owne bottome, to shew him his owne *insufficiencie* in himselfe, and the emptinesse of himselfe, & of every creature,

I
Such as performe no duties to God.

Luke 15.

Acts 16.

Acts 2.

Acts 9.

true, and the *All-sufficiencie* that is in God, and vpon this ground, he comes in to God. As you know, the *Prodigall Sonne*, when he saw that he could not subsist longer, but he must perish, if he stayed where he was; and saw againe, if he went home to his *Fathers house*, there was meate enough; this was that that moued him to goe home: this course the Lord takes with all whom he brings home to him; as we see in the *Taylor*: and in those *Act. 2. They were pricked in their hearts*; and in *Paul*, when the light shined about him, and he was stricken from his horse, *Act. 9. It was all but to shew them their vanitie*, to take them off from their owne bottoms, to shew them their owne *insufficiencie*, and then he discovered that *All-sufficiencie* that was in himselfe; for no man will change but for the better, he will not deny himselfe, and leaue what he hath, till something that is better be propounded vnto him: So, I say, the cause why men come not in, is, because they haue an opinion of *sufficiencie* in themselves, and in the creature, and they apprehend not an *All-sufficiencie* in God: that is, an *All-sufficiencie* to be in him alone.

2
Such as doe
somewhat,
but not thor-
owly.

Math. 13.

A second sort of men are such as doe come in, and performe many things, and bring forth some fruit, and become professors of the feare of God, and yet they do it not thoroughly, but by halues; the cause of this is likewise from hence, that they doe not apprehend God to be *All-sufficient*; for if they did, they would be perfect with him; as we see the *Second* and *Third Ground* (for that *Parable* doth

doth but shew you the Kindes of Professors) they were all such as professed *the feare of the Lord*, that are there spoken of, for we see, they brought forth fruit, *They received the Word with joy*. What was the reason the *second ground* was not perfect with the Lord? Because they thought him not to be a Buckler strong enough to beare off all evils, to beare off al persecution. What was the reason the *Third Ground* did it not? Because they thought there was something in riches, in pleasures, in divers lusts, that they could not haue in the Lord, so they departed from him: Onely the *Fourth Ground* kept close, because they did apprehend all to be in the Lord that they desired, they did apprehend him to be strong enough to deliver them from all things they feared.

The third sort of men are such as are regenerate, which yet are subject to many slips and fals, to many turnings aside: And the cause of all this is, that they apprehend not God to be *All-sufficient*. As for example, what was the reason that *Abraham* when he went downe into *Egypt* (being driven thither by reason of Famine) saved himselfe with a lye, saying that *Sarah* was his Sister, and not his wife? but because he thought God was not able to keepe him and defend him. If he had thought him to haue beene *All-sufficient*, hee would not haue done it. What was the reason that *Moses* when God sent him on a message into *Egypt*, was so backward to performe it? But because he thought that the Lord was not *All-sufficient*. For he hath two reasons why he would not

Note.

3
Such as are
regenerate.

Instances.

goe; One was, he wanted speech, he wanted abilitie and gifts; *He was of a stammering tongue*; And the other was, those were aliue, *that* (he thought) *sought his life*. If he had thought that *God* was able to haue bin with his tongue, to haue strengthened him, and to haue improved his gifts, and to haue inabled him to the service: if hee had thought likewise, that he had been able to haue defended him from those *that sought his life*, he would neuer haue disobeyed the Commandement of *God*, and been backward to performe it as he was.

And so likewise *Rebecca*, What was the reason she vsed that wyle & shift, that inordinate means to bring a good thing to passe, to obtain the *ble'ssing*, when *Jacob* and she joyned in lying to *Isaack*, but because they thought *God* was not *Sufficient* to performe that promise? For the *ble'ssing* belonged to *Jacob*, & no doubt but he should haue had it in due time. And so it is in all the faults of the *Saints*; which are hence, because they apprehend not *God* to be *All-sufficient*; even as it was in the first sinne of *Adam* and the *Angels*; what was the reason that *Adam* fell from *God* at the first? It was because he desired something that he thought he could not finde in the *Lord*, he desired to *know good and euill*, which he thought he should not haue in the *Lord*, hee thought the *Lord* had kept it from him, and therefore he stepped out from the *Lord* to *eat* that *Apple*, vsing that as a meanes to obtaine his desire. And this, indeede, was the cause of his falling away. So likewise, the cause of the falling of the *Angels*, *1 Tim. 3. 6.* the Apostle sayth

sayth there, that a Minister was not to be a yong Scholler, least he be *puffed up; and fall into the condemnation of the Diuell*: That is, least he be *puffed up*, & fall into the same sinne, for which the *Devill* was condemned, that is, to be *puffed up*, that is, to haue the desires enlarged beyond the bounds which *God* hath set them, to desire more than they should haue, to be *exalted above measure*, that measure, that *God* had appointed them, that is, they desire more, they looked after more they thought there was not an *All-sufficiency* in *God* for them: This was the sinne of the *Angels* that fell. And as it was the cause of their first fall, so it is the cause of all the sinnes that haue bectie committed since. And the reasons of it in briebe are these.

First, it ariseth from the desire of happines that is implanted in every mans nature. Happinesse, you know, is a compound which consists of all good things, so that none must be wanting; there is no good thing but it must be an ingredient into it. Now the nature of man is made by *God* to desire happines, every man naturally desires happines, & may desire it, if there be any scarcenes in this, if there be any evill that lies upō him that is not removed, or if there be any good that he desires and wants, that he doth not enjoy; (I say) his heart cānot rest, for he desires happines; therefore if he find not an *All-sufficiency* in *God*, so that nothing be wanting, that his heart can desire or looke after, it is impossible he should cleave close unto him, but he will be ready to step out from him.

1 Tim. 3. 6.

The Devils
sinne, what.

From mans
desire of hap-
pinesse.

2
From the nature of sinne.

Simile.

3
From the nature of sinceritie.

Secondly, this will appeare from the nature of sinne: the definition that the *Schoole-men* giue of sinne, (which we may receiue) is this, that it is the conuersion of a man from *God* to the Creature, from the *immutable God* to the mutable Creature: In every sinne there is such a turning of the soule from *God* to the Creature. Now, it is certaine, if a man did finde an *All-sufficiency* in *God*, he would never turne from him, nor seeke to the Creature; even as the *Bee*, if it did finde hony enough in one flower, would not hasten to another, but because it doth not, it goes from flower to flower. And so is the nature of man (as *Salomon* expresseth it, saying, that) *He hastened to outward things*, that is, when he fel upon one he found not enough in it, he made hast to another & to another, so the nature of man, if it did finde sweetnesse, & comfort, & contentment enough in *God*, it would not turne from him to the creature; but because, in his sence, the object is too narrow, there is somewhat he would haue more, he looks over the Pale, as it were, he seeth something that he desireth, and that causeth him to step out, whereas if he had enough at home, if he had enough in the *Lord*, he would not goe out from him, to turne inordinately to the Creature upon any occasion.

Thirdly, this will appeare likewise from the nature of *sinceritie*, and *perfect walking with God*, for to walke perfectly with *God*, is nothing but this, when a man chooseth *God*, so that he cleaues to him alone, whereas doublenesse of minde stands

in

in this, when a man is distracted betweene *God* and some other object; I say, betweene *God* and riches, betweene *God* and credit, betweene *God* and pleasure, and is sometime applying himselfe to one, and sometime to another, and so he goes a double way. So that when a man hath two principall objects, and two principall ends, upon which his eye is set, when he hath two inward principles within, that are the cause of his motion, this way and that way, such a man is a *double minded man*; he is a single hearted man that chooseth *God* alone, and though he walke imperfectly with him, yet he chooseth him.

Now if a man apprehend *Gods All-sufficiency*, he will choose him alone, if he doe not, it is impossible he should choose him alone, but he will joyne somewhat else with him; for if he thinke there is but a partiall *sufficiency* in *God*, and that there is some *sufficiency* in any Creature besides, it must needs be that he must haue an eye upon both, & then his wayes will be uneven, then his way is *unstable*; and, therefore, I say, the cause of that instabilitie to which men are subject, is, because they doe not apprehend *God* to be *All-sufficient*, for you must know this by the way, that there is a double instabilitie (that word is used in *Iam. 1. 8.* *A double minded man is unstable in all his waies.* One is an instability between two objects which makes up all the *sufficiency* that he desires, so that there is a part of that *sufficiency* in one, & part of it in another. The second is an instabilitie in following one object that hee hath chosen.

A double minded man, who.

Instabilitie double.
Iam. 1. 8.

Indeede, the second instabilitie all the *Saints* are subject unto, all regenerate men are unstable thus in all their wayes, they cannot sticke fast to God, and walke perfectly with him. But herein is their sinceritie, they choose him, they pitch upon him. Now the ground of it is, they apprehend him to be *All-sufficient* though this apprehension be not alwayes kept strong, it is not alway liuely, and actiue in their minds, their perswasion is not alway full and present, and therefore they are ready to step out. So the latter instabilitie befalls the *Saints*, the former befalls hypocrites, and both the one and the other instabilitie still proceede from hence, that wee apprehend not God to be *All-sufficient*. Holy men haue that apprehension in the maine, but not in a constant tenour at all times; Hypocrites haue it not so much as in the maine.

4
From the nature of faith.

Heb. 3. 12.

Gen. 15.

Fourthly. This truth will likewise appeare from the nature of faith that which makes a man righteous, that which sanctifies a man throughout is faith: That which is the cause of all unrighteousnesse in us is unbeliefe, for it causeth a man to depart from the Lord: as Heb. 3. 12. Take heed lest there be in any of you an euill heart of unbeliefe so depart from the liuing God. In this sence faith is said to be accounted for righteousness. Abraham beleeued God. Gen. 15. God indeede made the same proposition that he doth here, for substance, he tels him what he would doe for him, and, sayth the Text, Abraham beleeued God, and it was accounted to him for righteousness. Now, it was accounted

Rom. 4.

to him for righteousnesse, this fly, in this sense, as it is interpreted *Rom. 4.* that his very taking of the promise and his accepting of the Covenant, in that he did receive that which God gave, that put him within the Covenant, and therefore the Lord reckoned him a righteous man, even for that very acceptance, and beleeving. But that is not all: but likewise he accounted faith to him for righteousnes, because faith doth sanctifie, & make a man righteous: and therefore Beloved (by the way) wonder not at this, that we put so much upon faith: for let a man beleeue, that God is All-sufficient, which is the Covenant, for justifying faith is but a beleeving of that part of the Covenant, and inabling a man to keepe the other part which is required; and, I say, it makes a man righteous: for when a man beleeues that God is All-sufficient, it will cause a man to give up himselfe to the Lord againe, when he beleeues the Lord to be all in all things to him, it inableth him to be all in all things to the Lord againe, that is, to be holy to the Lord in all manner of conversation. It knits his heart unto the Lord. It sanctifieth a man throughout, it makes him peculiar to the Lord, it makes him wholly to him. This is the nature of faith. Now, (marke it) faith could not thus sanctifie, if it did not beleeue Gods All-sufficiency. Again, unbelief could not cause our falling or departing from God, if it were not hence, that we sayle in beleeving some promise of his, or some threatnings, we thinke there is not an All-sufficiency in God: you know his promises contain all good things,

if we cleaue unto him, & his threatnings all euill things, if we depart from him. If this were fully beleewed, our hearts would keepe neare to him: as faire as it is not beleewed, so farre we step out. Now, I say, hence *faith purifieth the heart*: It sanctifieth, it is the cause of all righteousnesse that is wrought by us: and unbelieve is the cause of all unrighteousnesse that is wrought by us. Hence we gather then, that the perswasion of *Gods All-sufficiencie* keeps a mans heart *perfect* with God: and as farre as you come short of this perswasion, so farre you are ready to depart from him.

Vaine hopes
and feares
draw us from
God.

And the ground of it is, because that which drawes us from the Lord, is either vaine feares, or vaine hopes. Those are the two eares as it were by which Sathan takes every man, whereby hee drawes him away, out of the wayes of the *Lords* Commandements. Now if a man did beleue that God were *All-sufficient*, he would be subject to none of these false feares, if he did apprehend him to be a *Buckler*, that could keepe him from all ill. Againe, on the other side, if he did beleue God to be an *exceeding great reward*, that is, so great a reward that there can be nothing wanting in him, that there is a *length, and breadth, & depth, and height*, in that reward, that his heart hath latitude enough to walke in, he can desire nothing out of it: this would free a man from all vaine hopes, so that the apprehension of it would keep his heart *perfect*. Contrariwise, as farre as you fayle in either, so farre you are subject to those two, either false feares, or vaine & sinfull hopes:
and

and that is the cause of our uneven and unequal walking with God, that we are not upright and perfect.

Hence you may see both the nature of sinne, & the cause of all sinne; for it is profitable for us Beloved, (nothing more profitable than) to finde out the cause of sinne. It is a Rule that *Physicians* haue, that a disease, when it is thoroughly known, (that is, when the cause of it is fully known) it is halfe cured; so it is in the disease of the soule, to know the very roote & rise, from whence it proceeds, or commeth, to know the principle from whence it ariseth, it is a great helpe to us to prevent it, to heale it. But I say, this will both shew the nature of sinne, and the cause of sinne in us.

First, it shewes the nature of sinne, how evill a thing it is, yea worse, than, for the most part, we apprehend it to be; for if there be no sinne committed, but it comes from hence, that you apprehend not God to be *All-sufficient*, then there is *Idolatry* (in a manner) committed in every sinne, that is, you take from God and adde another God to him, if you thinke him not to be *All-sufficient*; whatsoever you seek to, & joyne with him, you make it a God as well as he; If it be credit, if it be honor, if it be pleasures, if it be riches, yea whatsoever it is, I say, there is a bitter root of *Idolatry* in the commission of every sin, that makes it out of measure sinfull. This we may consider by the way, but this I purpose not to stand on, the thing that I would chiefly press, is to find out the cause of sinne, the cause of that hollownesse, and that

Vse 1.
Shewing the
cause of sinne.

1
The nature.

Idolatry in
every sinne.

2
The cause of
finne.

Simile.

imperfectionesse, and insinceritie that is in the hearts of men towards *God*, which, I say, ariseth from hence, that they apprehend not *God* to be *All-sufficient*. for this (for the most part) is the case of men, if they did not apprehend some sufficiency in him, they would not seeke him at all; againe, if they did apprehend him to be *All-sufficient*, they would serue him perfectly: but this middle apprehension in men, that they thinke there is a sufficiency in the *Lord*, but not an *All-sufficiency*, this is the cause why the hearts of men are hollow towards the *Lord*. Even as when a man lookes towards a great man, that is a man of some power, able to doe him hurt, and that hath some abilitie to doe him good: this makes him to feare, it makes him carefull to please him, and to abstaine from what may offend him: yet, because he thinks he is not perfect with him, that his heart is but hollow towards him, he doth it not fully. So it is in our walking before *God*. Because we apprehend him not to be *All-sufficient*, therefore it is that our hearts are not perfect with him.

We shall best shew you this in instances; for example; What is the reason, that a man is discouraged in seeking to *God*; in praying to *God*, in depending upon *God* in any great case of difficulty, where there is more then ordinary difficulty, there is more to be suffered, there is more to be done, what is the reason of it? because we apprehend him not to be *All-sufficient*. You know the turning of men away from *God*, cōmonly it ariseth

leth from this, they meete with some rub, some crosses, some barre, some *Lyon in the way*, which they are not able to grapple with, it is too strong for them: and then they turne out of the way; the reason, I say, of all sinne and departure from the Lord, is because wee doe not apprehend him to be *All-sufficient*: for if we did, why should not a man in an easie case, turne from him as well as in the most difficult?

The cause
why men
turne from
God.

As, for example; *David* following the Lord long, yet when *saul* grew exceeding strong, and he very weake, then he stepped aside, and sayd in his heart, *I shall perish one day*; and so he goes out of Gods wayes, and flyeth to *Achis*, to the *Philistines*: This was from hence, that he did not apprehend the Lord to be *All-sufficient* and *Almightie* for the word signifieth both.

Instances of
doubting in
difficult cases.

And so likewise *Moses*, *Numb. 11.* what was the reason that hee started aside, that he did not beleue as at other times? When God sayd to him, that he would giue them flesh for a moneth together; what saith *Moses* againe? *Shall sixe hundred thousand men be fed with flesh, shall all the Beenes and sheepe be slaine, or shall all the fish in the Sea be gathered together?* He could not beleue the Lord, here was a difficultie, that *Moses* was not able to reach, that there should be so many fed with flesh and that in the *wilderneffe*, and that for a moneth together: hee thought it impossible to bee done, that all the fish in the Sea should be gathered together, & all little enough to serue such a turne. Now marke the Lords answere there, *is the Lords*

Numb. 11.

hand shortened? You may know by the medicine what the disease was; *Moses* (saith he) thou thinkest I am not able to do it, thou thinkest my hand is shortened that I cannot doe it. And the like was when he came to draw water out of the *rock*: you shall see *Moses* there stucke: for the case was a case of difficulty. If it had bin out of the earth, where there had beene probabilitie, it had not beene so much: but *Mose* makes two arguments against it, (you know how great the sinne was for the which he lost going into the Land of *Canaan*, I say, he makes these two arguments against it.) First, sayth he, the people are *rebels*, and will the *Lord* giue them water, that haue carried themselves in such a manner? that was one thing that caused his infidelity at that time. Another was, *What? shall I giue you water out of the rock?* As if he should say, That is a difficult thing. So that put these two together, *out of the rocke* and *unto rebels*, there his faith fayled, for it was difficult: and whence came this? Because hee thought the *Lord* was not *All-sufficient*.

And so, likewise, *Martha*, and *Mary*, when they came to *Christ* for *Lazarus*, when he was dead, they were out of hope: the reason was, because there was a difficulty now more then before; so that I say, the comon cause of our turning aside from the *Lord* is, because we meete with some difficulties which our faith is not able to grapple with, & it ariseth from hence, that we forget this that the *Lord* sayth to *Abraham*, *I am God Almighty*, or *All-sufficient*. I am able to do whatsoever I will.

Besides

Besides this : what is the cause that men seeke after vaine-glory, that they are subject to envie ? *(the spirit that is in us is subject to envie)* for every man envieth another, because he desireth vaine-glory too much to himselfe : this ariseth from hence, that he reckoneth not *God* to bee *All-sufficient*. That is, If we did reckon it enough to haue praise with *God* if we thought that his knowledge of our uprightnes were sufficient, though no man in the world knew it besides, we would be content with that honor that we haue, which he hath allotted to us within our own compasse, but, because we thinke him not to be *All-sufficient*, wee would haue something, likewise, from the Creature, we would haue honor, loue, & respect from men ; which sinne ariseth hence, that wee apprehend not him to bee *All-sufficient* ; so doth that, likewise, which is contrary to it (for they are sins of the same nature & they arise both frō the same ground) when men are so sensible of shame, and reproch, and disgrace, & disparagement, doth it nor arise hence, that we reckō *mans day* too much and *Gods day* too little ? Wee apprehend not *God* enough in his greatnes ; as the Apostle saith, *I reckon not to bee judged by mans day*. As if hee should say. It is but a day, it is but a time that man hath to judge : there is another day, the *Lords day*, that great day. If a man did apprehend that which is in *God*, if he did see his *All-sufficiency*, he would not regard to be judged by mans day, as long as hee were not judged by the *Lord* hee would not care what his fellow-prisoners thoght of him, as

2

Seeking praise
with men the
cause of it.

Why we are
so sensible of
reproach.

3
Indirect cour-
ses taken to
bring enter-
prises to passe.

Instances of
using good
meanes.

Instances of
using evill
meanes.

long as the Iudge and the Law cleared him.

And so likewise, what is the reason of the uneven wayes of men, which they take to bring their enterprises to passe? Is it not hence, that they apprehend not *God* to be *All-sufficient*? *David*, when he was in a strait, when the Kingdome you know, was promised him, and many opportunities he had to haue gotten it, if hee would haue used evill means, when sometimes the *Lord* put *Saul* into his hand, yet would not touch him, but committed it to the *Lord*, for he thought him to be *Almighty*, able to bring it to passe, as also he did bring it to passe.

And so likewise, *Daniel*; there might haue beenne meanes used for him to haue escaped; you know, when he was in danger, when he refused to eat of the Kings meat, he was in danger again, when they obtained of the King that if any man did make any request to any God or man, but the King, for thirty dayes he should be put to death: yet he trusted in God, he thought him to be *All-sufficient*, able to keepe him, and therefore hee stepped not out of his way. And so *Paul* when he saw that *Festus* thought to haue had money given him, yet doubtlesse, in those circumstances, he thought it not lawfull to do it, & therefore he trusted in God; though no doubt, hee might haue made friends, to haue gathered the money: It is likely *Festus* thought there was a probability for it, because he hoped for it, but *Paul* would not do it, because he thought the *Lord* was able to deliver him.

But on the other side, *Ieroboam* when he had a busi-

a businesse to doe, you know what course hee tooke, he ioynes them together, he addes to Religion, he corrupts it, that hee might keepe his Kingdome. And so *Saul*. (But I need not giue you instances) I say, the cause of al indirect waies we take to bring our enterprises to passe, it comes from hence, that we trust not in *God*, we thinke him not to be *All-sufficient*, not able to doe it, except we helpe him with wyles, and tricks, & deuises of our own. What is the reason of that lying & dissembling, that is used likewise, for the same purpose? Is it not from hence, that men apprehend not *God* to be *All-sufficient*? *Peter* when he denied *Christ*, was it not from feare? And from whence was that feare, but because he reckoned not *God* to be a *Buckler* strong enough, and sure enough? And so *Sarah*, when she denied, that shee laughed, sayth the Text, *for she was afraid*, and therefore shee sayd, no, *I did not laugh*, when she did, and was charged for doing of it. I might giue you many other instances, but I shall not need. Goethrough all varieties of sinnes, and you shall see they arise hence, that wee reckon not *God* to be *All-sufficient*.

The satisfying of sinfull lusts, doth it not arise from hence? He that is given to any pleasure, to any delight, of what kinde soever, if hee did beleue those two things, that the *Lord* is able to fulfil him with joy, & comfort sufficient, that the *Lord* is able to mortifie those lusts, & to heale them in him, he would keepe close to him, and would not goe out from him: for he need not, the *Lord*

4
Satisfying of
sinfull lusts,
whence it is,

is *All-sufficient*. That is, he is able to satisfie him, he is able to fill him with *oy and peace, through beleeving*, which should bee enough to satisfie his heart with contentment; hee is able, likewise to mortifie that lust, so that, as hee is forbidden the satisfying of it, so, likewise, hee should haue no such preuailling desire to it. And therefore the way to keep our hearts perfect with *God* (for that is the thing for which I presse all this, for which I bring all these Instances) it is to come to this, to set down this conclusion with our selues, that he is *All-sufficient*: No man is ever fit to serue him without this: except a man be content to haue *God* alone for his portion; if hee will joyne any thing with him, if he will joyne *God*, and credit together, *God*, and riches together, *God*, and pleasures together, he will never keepe close to him: for one time or other, there wil fall out a separation betweene *God*, & these things, and who-soever doth not resolue thus with himselfe, I will be content with *God* alone, though he strip me of all things in the world, I say, he will never keepe close to the *Lord*, but his wayes will bee uneven towards him.

5
Apostasie the
ground of it.

The yong man in the *Gospel* would never haue gone away sad, if he had thought *God* had bene *All-sufficient*: but hee thought, when his riches were taken away, that somewhat was taken from him that belonged to his happines, that he could not haue bene so well without it. Againe, *Abraham*, on the other side, would never haue bene willing to haue offered *Isack*, if he had not thought that

Heb. 11. 19.

that God was *All-sufficient*: as we see Heb. 11. 19. It is said there, that, though *Isack* were the sonne of the promise, yet he willingly offered him; why? for he thought God was able to raise him from the dead againe, from whence he also after a sort received him.

As he received him from *Sarabs* dead wombe, so he thought he might be raised againe from the dead ashes. What was the reason that *Paul* served the Lord with a perfect hart? You see in 1. Tim. 4. 10. that he trusted in God, and therefore (sayth hee) we labour, and suffer rebuke; those are the two parts of new obedience, (to doe, and to suffer) & therefore, saith he, we doe it, *because wee trust in the living God*: that is. We trust in him for all things: I beleue him to be *Almighty* and *All-sufficient*, every way, both to defend me from all evill, and also to provide all good things for me, and therefore I serve him, and labour in his service, and suffer rebuke. What was the reason, on the other side, that *Demas* turned from the Lord? was it not, because he thought there was not enough in him? And therefore saith the Text, he *is braced this present world*: the way therefore to keepe our hearts perfect with God, is to consider well the great power of God, and the great goodnesse of God, for in these two his *All-sufficiencie* towards us consists; Consider his mightie power, and say thus with thy selfe, he is able to doe all things for mee, consider withall, the greatnes of his goodnesse, and mercy, and say, he is my Father, hee is willing to doe all things for mee. Indee, that conclusion we should set downe with

1 Tim. 4. 10.

The parts of obedience,

How to keepe our hearts perfect.

Our present
estate best
for us.

Digress.

with our selues, (if any thing be not done, if we want any thing, if any crosse lie upon us at any time,) to be ready to say, this is not because the *Lord* cannot doe it; for he is *Almightie*. Again, it is not because the *Lord* will not doe it; for he is as infinite in loue to me, as he is in power: What is the reason of it then? because it is not best for me. So should every mā say, if there be any want if there be any crosse, it is best for me. It is better for thee, it maybe, to be in a low estate, then to be in a high: it is better for thee to be pinched with povertie, then to liue in abundance, it is better for thee to lye under temptation, (though it be a great vexation to thee for the present) then to be freed from it: it is better for thee, (it may be) to haue meane gifts, then to haue high gifts: it is better for thee, to be in a low place, than to be in eminent place: it is better for thee to be crossed in thy name, in thy estate, it is better for thee to bee sicke in bodie, it is better for thee to be troubled (sometime) in minde, than to bee freed from it. *Beloued*, this we must come to, and yet wee must thinke the *Lord* to bee *All-sufficient*. For if it bee so, thou oughtest to say thus with thy selfe, it is best for me to be so. You will say, how shall we do to be perswaded of it? There are many cases, wherein we are in such a condition, which wee thinke worse of our selues, which many times is the best, nay, alwayes it is best for every man that is in covenant with *God*. For this rule must bee kept, he is *All-sufficient* to his children, and they finde him so, he hath performed it, and made it good

good to their experience, and therefore, whensoever they finde any want, it is best for them to be so; It is not either defect in the power of God, or in the loue of God: For example, *Abraham* thought it a hard thing, a great crosse, that he was put to expell *Ishmael* his sonne, whom he loved; Was it not better for *Abraham*? had he not another sonne that was fitter for him, borne of his owne wife? And so *Moses* thought it a hard thing, to be barred from comming into the land of *Canaan*, but what lost he by it? was he not led into a better *Canaan*, into *Paradise*, into a more glorious condition? So likewise, when he went downe into *Egypt*, if he had had a tongue of eloquence given him, to his will, that would haue satisfied him: but was it not better for *Moses* to haue a stammering tongue, and yet to haue the worke done as well, *Aaron* and he being joyned together? For by that meanes *Moses* was kept humble, and his loue likewise was increased. For that mutuall indigence knits men together, when they haue need one of another. In like manner, *David* had an exceeding great desire to build the *Temple*, whē it was not the *Lords* will, that he should doe it; was he a looser by it? *David* was at that time not fit to haue done it, he was notable to haue done it, as circumstances were: but was he a looser by it, had not he a house built him, as well as if he had built the house of God? had not he as great a reward, as if he had performed it? So likewise in the losse of his child, it was exceeding grievous to him, yet, was it not better that

E

that

Instances.

Nothing lost
by obeying
God.

The meanes
of emptying
man of him-
selfe.

that childe should be taken away, and that another should be given him, that was legitimate? Did not the Lord recompence it abundantly to him, when *Salomon* was given to him in his stead? And so *Paul*, hee was exceeding desirous to bee freed from that temptation, which no doubt was very grievous to him, that did gall and vex his minde continually, even as a *pricking of the flesh* doth: yet it was much better for *Paul*, it was not because *God* was not *All-sufficient*, either in power, or in loue to him: but hee was an exceeding great gainer by that meanes, he was emptied of himselfe: for that is the scope of *God* in the waies of his providence towards his children, even to magnifie himselfe towards them, which cannot be without emptying the of themselves, by discovering to them their owne insufficiencie: and that is done partly, by affliction, and partly by sinne, but chiefly by sinne, because that workes more immediatly upon man; it makes him to see how little excellency, & how little worth, there is in him: it makes him againe to see the glory, and the power, and the purenesse of *God*, to magnifie him, and to humble himselfe; this *Paul* got by it, and it was better for him, he was in a better condition by it. Therefore, I say, this conclusion must be set downe, that the Lord is *All-sufficient*, & when we fall short of any thing that we desire, lay it not upon *God*, that the Lord is short of his performance, of any promise, that hee compasseth us not about with mercie, on every side, as much as we need, that he delivers us not from every evil:

for

for hee will make that good alway, that *no good thing shall be wanting to them that lead a godly life*: He is a *Sunne and a Shield* to them. And whensoever it is otherwise, it is because it is not best for them: but this is a digression; the thing we haue to doe (for all this is but a preparation) is to perswade you now that the *Lord is All-sufficient*: as we told you, we handle this poynt first, because it is a preparatiue to the rest: It shewes you of what moment it will be so to be perswaded, and of what euill consequence it is, not to be so perswaded. Now I will adde a word of the second point; that

GOD is All-sufficient.

To proue that he is so, I will propound to you but these two reasons;

First, consider that all that is in the creature, all the comforts, all the excellencie, all the beaurie that is to be found in them, it is but borrowed, and derived: *God* is the primitiue, he is the originall, he is the first, the universall cause, the generall cause of all: hence we gather this, that there is an *All-sufficiency* in him, and in him onely, hee is *All-sufficient*, exclusiuelly: so that no creature hath any sufficiency at all in it selfe: for, you must know, that the creature addes nothing at all to his sufficiency, but all sufficiency is comprehended in him; for if they be all derived & borrowed things, then they are in the Creature, but as farre as it pleaseth him to communicate the

Doct. 2.
God is All-sufficient.

Reas. 1.
The excellency of the creature is borrowed.

Ier. 2. 13.

The comfort
in the Crea-
ture is1
Derived.2
Mixed.3
A dead com-
fort.4
A broken
Comfort.

same to them: now that it is so, see Ier. 2. 13. *My people (saith the Lord) haue committed two evils, they haue forsaken me, the fountaine of living waters, and (secondly) haue digged to themselves pits that hold no water.* Where we may briefly obserue: First, that *God* is the spring, from whom all comforts come originally, *the pits*, you know haue the water, but borrowed and derived from the *fountaine*; secondly, there is something in this, that he calleth them *pits*, that is, the comfort in the creature is a mixed comfort, it is like water in a *pit*, it is muddie, and not pure & cleare, like the water in the fountaine: That is, the comfort that comes meerely from the creature (if you receiue any comfort in the creature, if *Gods* hand be not in it) it is alway mixed with some sorrow, with some euill, but if it come from the *Lord*, it is a pure comfort: *he giues Riches, and no sorrow with them.* Thirdly, the comfort that is in the creature, it is but a dead comfort, compared to that which is in the *Lord*, and therefore he is said to be a fountain of living water, that is, running water. The comfort that is in the creature, it is able to doe little, it is quickly spent, and when it is spent, there is no more in it: but the comfort that is in *God*, it is like water that commeth out of the spring, which is still renewed from day to day, and therefore it is called living water, there is no end of it, but still it flowes more and more. Last of all, they are broken pits that cannot hold the comfort that they haue, though ther be comfort yet it is like liquor in a brittle glasse, that is not able

able to hold this comfort in the creature, it is but borrowed comfort, and therefore we see *1. Tim. 6. 17.* (where an instance is given of riches.) *Charge those that are rich in this world, that they be not high minded, that they trust not in uncertain riches, but in the living God, that giveth all things abundantly to enjoy.* Marke (you shal see there the difference) that they trust not in uncertain riches, but in the living God: that is, riches are but dead things, God is the *living God*: they are able to doe but *some* things for you; God giues *you all things*, and giues abundantly. And againe, if riches doe something, yet the enjoying they are not able to giue; but the *Lord* giues us all things abundantly to enjoy. Now, when we consider, that whatsoever is in the Creature, it is but a borrowed and derived comfort, then the sufficiency is wholly in the *Lord*, hee is the *God of all comfort*; as the Sunne is the cause of all light, whatsoever the ayre hath, it is derived from the Sunne, so whatsoever is in the creature, is derived from *God*, and therefore this is one ground, why wee should perswade our selues, that he is *All-sufficient*.

The second, is this, he is *All-sufficient* because he onely can be the author of good and evil: that (you know) which can doe neither good nor evil, there is no sufficiency in it at all. Now it is the property of the *Lord*, to doe both, as we see, *1er. 10. 5.* a place worthy our consideration. *The idols stand up as a palme-tree, but they speake not; they are borne, because they cannot goe, feare them not, because they can doe neither good nor evil.* This is the argument,

1 Tim. 6. 17.

Simile.

Reas. 2.
God onely
the Author of
good & evil.

1er. 10. 5.

gument, whereby the *Lord* proveth them to be Idols, because they doe neither evill nor good: as if he should say, if they could doe either evill or good, they were *God* and not Idols. The same we may apply to any creature, considered in it selfe, without the influence & concurrence of *God*: If it were able to doe either good or evill, you might worship it as *God*, for *God* onely can doe good and evill of himselfe. *Beloved*, if we could bring our hearts to this perswasion, that it is the *Lord* only that can do good & evil, we would then cleane to him, it could not bee that we should depart from him upon any occasion, for that which is able to doe neither good nor evill, wee cōtemne: if your opinions were such of the creature, that it were without *God*, neither able to do good or evill, you would never turne from *God* to any creature, upon any occasion: for certainly, he is able to do both good and evill, hee only can make every mans life, comfortable, or uncomfortable: it is his prerogative Royall, it belongs to him alone. In *Mat. 5.* it is sayd, a man is not able to make one haire white or blacke; so small a thing he is not able to doe: and in *Luke 11.* it is sayd more plainly, if we be not able to doe the least thing, wee bee not able to doe the greatest. You know that place, *Amos 3.* *shall there be evill in the Citie, and the Lord hath not done it?* The Scripture is plentiful in this; I should loose time to urge places; I say there is no creature in heaven or earth, that is able to be the author of the least good, or the least hurt.

Mat. 5.

Luke 11.

Amos 3.

But

ALL-SUFFICIENCY.

31

But you will say to me, we find it otherwise in experience; we finde that they are able to doe us good, and to doe us hurt.

Ob.
The creatures
have no power
but from God.

You haue an answer for that; *Iob 19.11.* when *Pilate* saith to our Saviour, *hane I not power to crucifie thee or to loose thee?* Hee answereth, no: thou hast none at all of thy selfe: Indeed, thou hast a power, but it is *giuen thee from above*, thou hast not a jot more then is distributed to thee: if you compare that with *Act. 4.28* you shall see it was so: *Pilate* and *Herod* joyned together, to do whatsoeuer *God* had appointed before: they did not the least euill, but *God* had appointed it: And so it is with all the creatures, the principall creatures, that we haue to doe with, and that we see before us, even men, they doe us not (without his commission) the least good nor the least hurt. When *Shimei* cursed *Dauid*, you know what expression he used; *the Lord hath bid Shimei curse*, as if hee should say, neither *Shimei*, nor any man els in the world, could moue his tongue, if *God* did not say to such a man, goe curse him, goe and reproach him. It is sayd of *Pull* and *Tiglab-pileser*, Kings of *Assyria* that the *Lord* stirred them up, & they carried his people away captiue: if *God* had not stirred up their spirits, they had not done the least thing. You know, oft it is sayd, the King of *Asshur* *the staffe in my hand*, & so *Cyrus* is sayd to be his seruant, he stirred him up, he was his Shepheard, to doe whatsoeuer he desired to his sheepe. *Isa. 44.* Now if a man be able to do nothing, but as farre as *God* sets him on worke, then much lesse can o-

Ans.
Iohn 19.11.

Act. 4.28.

Isa 44

ther

ALL GODS
Commande-
ments groun-
ded on reason.

ther things, as riches, and the like, they can doe no more then men can doe: for what serue they for, but to set men a worke: so, honour, and credit, and estimation, which men so much esteeme, they can doe no more then they can do; for they set men on worke to doe good, as reproach sets them on worke to doe hurt. Now if there be no man, nor no creature in heaven or earth, that can doe good or hurt; Why should we be servants to men? Why should wee be subject to carnall delights? to carnall feares? to carnall hopes, and the like? surely it is hence, wee over-value the Creature, we thinke it is able to doe something, wee thinke that there is some sufficiencie in that, and not *All-sufficiencie* in God certainly, all the Commandements of God, are grounded upon cleare reason, if we were able to finde it out: But now when the *Lord* requires at our hands, that we worship him altogether; *thou shalt haue no other Gods but me*, thou shalt serue me onely, thou shalt bestow thy selfe wholly upō me, thou shalt bee perfect with me, as you see here: surely, it is upon this ground, thou shalt haue all from mee, and therefore thou shalt do all to me. If any creature were able to doe good or hurt, without the *Lord* if they had any part or portion with him in being authors of our good, certainly, they should haue a portion of our seruice: for there is reason and equitie in it, that that which doth us good, in such manner, we should seeke unto it, we should serue it: and likewise, if it could doe us hurt; but now in that the *Lord* challengeth al to himselfe,

(I say)

(I say) it is upon this ground, *I am All-sufficient* : there is no creature is able to adde to me more or lesse: and therefore consider the ground of it, and let the equitie of it establishe your hearts to be *perfect* with *God*, that he onely is able to make your liues comfortable or uncomfortable. Put the case, a man hath a great addition to his estate: put the case he hath much credit, and esteeme among men: put the case, he haue the fauour of Princes, that are most able & powerfull among men: if the creature be able alone, to doe neither good nor hurt, they shall not make the least addition to his happinesse; and if it be so, why should we esteeme it so much? if on the contrary side, it turne against us, it shall not doe us the least hurt.

Should not this free us, from fearfull perplexities, from vaine hopes, and vaine feares? Should it not keepe our hearts *perfect* with *God*, if wee were thus perswaded? for, what are all the creatures? are they not like seruants in the great house of the world, & we as children? and the seruants are all at the Masters command, to doe whatsoeuer he hath appointed: if we want any thing, he can appoint the to provide for us; there is not any creature in heaue or earth, that stirreth without a command, without a warrat from the Master of the house: if he doe command them, they goe: they are ready and nimble to do us any service: this is the nature of al the creatures we haue to doe with. Thinke with your selues then, it is no great matter for them; if the Master of the

F

house

Simile.

The creatures
Gods seruants
at his command.

Ioel 2.

The Creature
cannot helpe
to eternall
happinesse.

They helpe
but in parti-
cular cases.

house be our friend, they are all at his command; you know those mean creatures, the *Caterpillers*: are they not all the *Lords* Host, that goe & come as he bids them, as *Ioel 2*? So the meanest creatures, the fire, and the ayre, and whatsoever they are, they are all at the *Lords* command: and therefore thinke not, that the creature is able to doe any thing for us.

There are but two things that we need in, one is our everlasting happinesse; the other is for the things of this life: for the first, there the creature by fruition of it selfe, is able to do nothing, there it is wholly excluded, for it is inferior to us. Besides, there is a curse upō the creature, there is an emptinesse in it: besides, *it is under the Sunne*, and therefore it cannot helpe to the happines, that is about the Sunne. These argumēts you shall find in *Ecclesiastes*. Besides, it is temporall, whereas we must haue an eternall happinesse, for our soules are eternall, and therefore, for eternall happines: for the chiefe good of man, the creature is nothing at all, it helpeth but in particulars.

Take credit, it doth but helpe against ignominy and obscuritie: learning doth but helpe against ignorance: health is but a remedie against sicknesse, and distemper of body: riches are but an helpe against povertie: and so goe over all the creatures in the world. But the *Lord* is universally good, he giues us all things, and therefore *godlines is profitable for all things*: he giues us all things to enjoy: that is, he fills the soule of man every way, not *Beloved*, that simply an infi-

nite

nite object is necessary, as it is usually understood (I see no ground for that) I see it not necessary, that a finite facultie, should haue an infinite object, if that w^{ch} is proportionable be enough; but this I affirme, withall, that unlesse *God* were infinite, he could not satisfie the soule of man, for this is the nature of the soule, if it find a bottom in any particular, it passeth over that, & hasteth after more, and, therefore, in all particular Creatures (you see) when we haue had once tryall of them, when we haue had the enjoying and possessing of them, we leaue them and seeke after that which we want. Now the *Lord* giues us satisfaction, because the contentment, the happinesse, that we haue from him, is without a bottom, it is without limits, that, when we haue had never so much, still there is more to be found in him; and hence it is in regard of that vniuersality that is in him, he hath all things in him, he is *All-sufficient*, and, in regard of the latitude, for when we enjoy never so much, still there is more behinde him, and therefore he onely hath to doe in that businesse, in making us eternally happie, in giving us that *summum bonum*.

For the second, the helpe that the Creature giues for the things that belong to this life: there I confesse, the Creature hath somewhat to doe, but it doth it as an instrument, and if it doth all as an instrument, then the creature doth nothing in a manner; wee thanke not the hand, but the mind within that moues the hand to doe a good turne, much lesse do we thanke a dead, inanimate

No finite thing, can satisfie the soule.

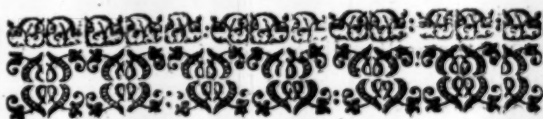
The creatures Gods instruments.

Simile.

instrument. Let us looke upon every Creature, & every man as *Gods* instrument, when any man doth you a kindnesse, when any man doth you a favour, or doth you good, say as the Scripture phrase is; *The Lord hath given mee favour in his sight; he stirred up his spirit.* And so, when he doth us hurt, say such a man is but a meere *viall*, an instrument, whereby the *Lord* hath powred out some part of his displeasure upon me. This will cause your eye to be upon the *Lord* altogether; you will over-looke men, not regarding preferment, or advancement by them; nor the contrary; for in all these things they are but Instruments.

So much for this time.

F I N I S.



THE
SECOND
SERMON.

GENESIS 17. I.
I am GOD All-sufficient.



He second doctrine that we haue delivered out of these words, and are now to insist upon, was, that

God is Almighty, or All-sufficient.

I put them both together; for, the word, in the originall signifieth as much, *El-shaddai*, *El* signifieth the strong, the mightie *God*, and *Shaddai*, properly signifieth, *All-sufficient* when one hath all in his own compasse, that he needeth not goe out to fetch in, or borrow any commoditie, any comfort, or any advancement, or any excellencie from any other; and, therefore, that is the fittest translation, and most agreeable to the word,

in the original, *All-sufficient*, (though some translations haue it, the *Almightie*) and, this is a point that will well sute with the present occasion of the *Sacramēt*, for, as I told you these words containe the *Covenant* on both sides, sayth the *Lord*, this is the *Covenant* that I will make on my part, *I will be thy God*; and I will tell you what a *God* I will be unto you, *I will be a God All-sufficient*. That is; you shall haue all things in me that your hearts can desire. The *Covenant* againe, that I require on your part, is, that you be *perfect with me*, that you be *upright* that you be without *hypocrisie*, for so the word signifieth in the original, that the heart be single, so that though a man be subject to infirmities, yet, if he haue a single heart, an upright heart, the *Lord* accepts it; and therefore, when you are to take the seale of the *Covenant*, how can you be better exercised, and prepared for the worke, than by considering the *Covenant* it selfe: that is the poynt then, that *God* is *Almightie*, or *All-sufficient*, wherein two things are to be considered;

Two things
considerable.

I
That *God* is
All-sufficient
in himselfe.

Difference be-
tween the *All-
sufficientie* in
God, and that
which is in the
Creaure.

First, that the *Lord* is so in himselfe.

Secondly, that he is so in every one of his children.

First, I will shew that he is so in himselfe; for except he haue an *All-sufficientie* in himselfe, hee cannot communicate it to another. Though this be a point that we all beleue, yet the opening of it will not be unprofitable to you, and, therefore, you must know that he is *All-sufficient*. not onely as the creature may be *All-sufficient* for there

is this difference betweene him and the Creature.

The Angels and blessed men, and other Creatures, they, in their kinde, may haue an *All-sufficiency*, but it is such an *All-sufficiencie* as belongs to them, in such a spheare, & such an order, and measure: as the Creature, that hath all things belonging to the life that it leads, it hath an *All-sufficiency* sutable to it selfe: a beast, that hath all things belonging to the life of a beast, hath an *All-sufficiency* fit for it, & so hath every creature else, when *God* will make it happie, but the *All-sufficiencie* that is in *God*, is different from it in this, that he hath a simple *All-sufficiency*. That is. Take all things that you can possibly take, take them all without comparison, take them without all limits, and so he is *All-sufficient*, that is one difference.

The second difference is this; that the creature though it haue an *All-sufficiency* within its owne compasse, yet, that which it hath it cannot communicate to another. The Angels that are blessed themselves, they cannot make others so. A man that hath excellent gifts and graces himselfe, he cannot convey them to another, but that is the propertie of *God*, that is peculiar to him alone, that he can make another *All-sufficient*; he can cause another to partake of that *All-sufficiency* that is in himselfe: this is the difference betweene *God* and the creature. Now, to make it euident to you that he is *All-sufficient*, you shall know it by this.

1
Difference, it is limited in the creature.

2
It is incommunicable.

First,

Reas. 1.
God is without mixture.

1 Iohn 1.

Reas. 2.
He is without composition.

Reas. 3.
He is without number.

First, in that he is most simple, without all mixture, as we say, that is, *perfect*: for *perfection* and *All-sufficiency* are all one; Perfection is that, whereby a thing is made up, so that there be nothing wanting in it; first, therefore, he is *perfect* in that he is without all mixture, we say, that is *perfect* gold, that hath no mixture of drosse in it; that is *perfect* wine, that hath no mixture of any thing besides; and in that the *Lord* is simple and most pure of essence, it must needs be that he is *All-sufficient*, that he is most *perfect*, as it is 1 Ioh. 1. *He is light, and there is no darknesse in him.* That is. There is no mixture of any thing in him.

Secondly. As he is without mixture, so he is without composition, wheresoever there is composition (as there is in every Creature) there is some imperfection: for, where there is composition, there are parts, and wheresoever there are parts, there must needs be imperfection: for the part wants something of the whole; but in the *Lord* there are no parts, he is without composition, and therefore he must needs be most *perfect*, and most absolute, and *All-sufficient* in himselfe.

Thirdly. As he is without composition, so he is without number: for all number, and all multiplying, ariseth from imperfection: for if one would serue the turne, what needed more? And, therefore, he being one, simply one, must needs be *All-sufficient*. for there is no multiplying in him, and, therefore, there is no signe of imperfection.

Fourth-

Fourthly, As he is without number, so he is without any passive power. If he had any passive power in him, (as every creature hath) he were capable of receiving something that he hath not, but the Lord is not so much as capable of it; for if there be no receptive power, no passive power in him, it is impossible that any more should be put, or infused into him, or imprinted, or stamped in him, then is in him already. And therefore he is all in act. There is nothing in possibility in G O D.

Fifthly. He is *αὐτάρκης*. (I finde no word to expresse it so well,) that is, whatsoever he is, he is it of himselfe, whatsoever the creature is, it is borrowed, all the excellency that it hath is borrowed, and derived, and is a participated excellency, and therefore there is imperfection: for alway when one hath any thing from another, there is an indigence, in the thing, of it selfe, there is a want: if a man haue enough at home, he will not goe out to borrow. Now, the Lord whatsoever he hath, he hath it of himselfe, & therefore in *Ier.* 2 he calls himselfe, a *spring of living water*, whereas all the creatures in the world are as *Pits*, and *Cisterns*. That is. Such as haue it borrowed, hee hath it of himselfe, and therefore he is *All-sufficient*, which no Creature is.

Lastly. He is without all causes, & is himselfe the cause of all things, *Rom. 11. 36. And what hast thou that thou hast not received?* This may be said of every creature: and if God haue given to every creature all that is in it, that there is no excellen-

G

cie,

Reas. 4.
He is without
passive power.

Reas. 5.
His excellen-
cie is of him-
selfe.

Ier. 2.

Reas. 6.
He is without
any cause.
Rom. 11. 36.

Simile.

2
That God is
All-sufficient
to us.

Which con-
sists in two
things.
Gen 15.

1
To keepe us
from evill.

cy, no happines, no gift, no comfort, no blessing that any Creature hath, but it is from the *Lord*, then hee himselfe must needs haue it in a greater measure. As the *fire*, that maketh any thing hot; must needs bee hotter it selfe, and the *Sunne* that enlightens other things, must needs be more full of light it selfe; so is the *Lord*, since all that is in the creature, is taken from him, he himselfe must needs haue an *All-sufficiency*, he must be full of all things, and this shall be enough to shew you that the *Lord* is in himselfe *All-sufficient*.

Now that he is so to us. First we will shew you wherein this *All-sufficiency* consists to us, then we will make that good, that he is to every one of his children *All-sufficient*. His *All-sufficiency* towards us, consists in these two things, as you shall see *Gen. 15. Feare not Abraham, I will be thy Buckler, and thy exceeding great reward.*

First, in that he is a *Buckler*, to keepe us from all evill, that is one part of his *All-sufficiencie*, which he communicates to us, that he will suffer no evill to come neare us, he is a *Buckler* that compasseth us round about: that speech is delivered upon this occasion, when *Abraham* had gone out to warre against those Kings that came out against *Sodom*, the *Lord* delivered him, and after this deliverance he tells him, *Abraham* saith he, as I haue dealt with thee at this time, so feare not, when thou fallest into the like distresse: for, *I am thy buckler* I will defend thee from all evill, as I have done frō this. Now he is such a *Buckler* that no creature can pierce through, hee is such a Buck-

a Buckler, as covers us over, he is *a wall of Brasse*, as it is expressed in *Ier. 1. 18* and not so onely; but hee is sayd to be *a wall of fire* about his children. That is. He is not onely a wall that keeps them safe, but a wall of fire to consume all them that come against them: for a fire, you know, doth not only defend those that are within the compasse of it, but it burnes those that come neare it: Such a one is *God* to his children; And this is one thing wherein his *All-sufficiencie* consists, that *God* communicates to them.

Ier. 1. 18.

The second is, in filling them with al comfort, which is expressed in *Psal. 84. The Lord will bee a Sunne and a Shield*; he will be a *Shield* to keepe off evill, and a *Sunne*, to fill them with all comfort. *I am* (sayth he) *thy exceeding great reward*. As if he should say, *Abraham*, whatsoever is in me, all that I haue, al my attributes are thine, for thy use, my power, my wisdom, my counsell, my goodnes, my riches, whatsoever is mine in the whole world, I will giue it for thy portion, I, & all that I haue are thine. And might he not well say, hee was an *exceeding great reward*? Who can understand the height, and breadth, and length, and depth of this reward, *I am thy exceeding great reward*? That is. Thou shalt haue all kinde of comfort in me, & thou shalt haue them in the highest and greatest measure. And in these doth *Gods All-sufficiencie* consist, that *God* communicates and deriues to us from himselfe.

2
Filling vs with
all good.
Psal. 84.

Now to shew that he is so, you must understand not onely that the *Lord* is wholly *All-sufficient* to

his children on the one side. That is. He brings all comforts with him, but this must also be understood, that in the creature, on the other side, there is no sufficiency at all. It was the point I began to touch upon the last day; I will now open it unto you more fully.

There is no
sufficiencie in
the Creature.

*That in the creature there is no sufficiencie at all,
and in the Lord there is all sufficiency.*

We will not dis-joyne them, but handle both together; (for it would bee in vaine for mee to proue the *Lord is All-sufficient*) but the great deceit, which prevailes with the hearts of men, is this, that they think there is something to be had in the creature of it selfe. And therefore, we will spend those Arguments by which we will proue this chiefly and convince you of it, that there is nothing in the Creature, no stabilitie, no sufficiency, it can doe you of it selfe, neither good nor hurt, as we told you the last day. All the good & hurt that the creature can be supposed to doe, it stands in one of these two things. Either in making us happy, or miserable; Or else, secondly, in affording us subsidiary helps, such as we have need of, upon occasion. In neither of them the Creature of it selfe, is able to do any thing. You must remember, (that which we then delivered) that the Creature is not able to doe any thing in the matter of our happinesse.

First, Because it is inferior to us, & that which is inferior cannot adde to that which is about it.

Secondly,

The Creature
can doe no-
thing of it
selfe, to make
us happie.

Because

I

It is inferior
to us.

Secondly. Because the Creature is accursed; there is a curse lies upon the Creature, there is an emptiness, and a vanitie in it, and that which is empty in it selfe, can giue no fulnesse to us.

Thirdly. The Creature is *under the Sunne*, and therefore you haue that phrase so often repeated in *Ecclesiastes*, *All things under the Sunne, are vanitie and vexation of spirit*. Now the happiness that we seeke for is about the Sunne, which the Creature is not able to reach.

Fourthly. The Creature is corporall, the mind is spirituall, it is a spirit, and therefore it can receiue no happiness from it; therefore in *Heb. 12.* we are sayd to goe to the *(spirits of perfect men)*, as if that were a sutable converse for a spirit.

Fifthly. It is temporary, whereas the soule is immortall, it is not able to run the course with it to its journeyes end, but it leaues it in the middle way, & therefore it is not able to make it happy.

Besides. As I tolde you then the Creature is finite, and therefore it is not able to fill the soule; God is infinite, and therefore is able to doe it. That no Creature can doe it, we see in continuall experience. Take any comfort that you finde in the Creature, & when you haue enjoyed it, still you want somewhat, and you would haue more: But when you come unto the *Lord* & enjoy him, when your harts are filled, still there is somewhat beyond in him, there is no stop, there is no restraint. And, therefore, he onely can make the soule happy. Now the ground of it, why he is only able to doe it, is, because the soule is made for

2

It is accursed.

3

It is under the Sunne.

4

It is corporall.

Heb. 12. 23.

5

It is temporary.

6

It is finite.

Why nothing
can satisfie the
soule but God.

him, the soule is fitted for him, & therefore there is nothing els answerable, there is that constitution of the minde, that it will not be filled with any thing besides. The *Lord* might haue put the minde into such a frame, he might haue so constituted the soule of man, that the creature might haue filled it, and satisfied it, and haue beene an adæquate object to it, but he hath not done so: for he made it for himselfe, and therefore, it is not filled but with himselfe. So much for that, that the creature in the matter of happinesse is able to doe nothing.

Quest.

But you will say to me; This is a thing of which we make no doubt; But what do you say for ordinary uses, and for the vicissitudes of this life, is not the creature, in these, able to doe good and hurt?

Answ.

The creature
is not able to
doe us good,
or hurt.
Ier. 10. 5.

God altereth
no law of na-
ture.

Beloved as I said to you the last day, the Creature is not able, considered without the influence of the first moover, to doe you the least good, or hurt; as the words are *Ier. 10. 5.* speaking of *Idols*, *they can doe neither good nor hurt. and therefore feare them not.* As if he should say; If they could doe you, either good, or hurt, you might feare them, and it is certaine, if any Creature were able, in manner aforesaid, to doe you any good, or hurt, you might feare the creature: for, *God* alters no Law of nature, that which is in it selfe to be feared, we may feare, that which is to be observed & regarded, we may regard it. Now, if any creature were able to doe good, or hurt, certainly, it were to be feared in regard of the hurt it could doe,

doc, and to be regarded & observed in regard of the good it could doe. Then againe, the Law of the *Lord* should be unequal, if the *Lord* should require all worship, that the intention of the mind be wholly taken up about him, & that we should haue an eye to the creature, if the creature had any selfe-part with him in doing us good or hurt; for, if the creature could doe us hurt, we should not onely looke to *God*, that he should be a *Buckler* but we should haue an eye upon the creature. If a man should say, I will be a defence to you, I will keepe you safe; but I cannot doe it wholly, such a one stands by that may reach you a blow, from which I cannot defend you; In nature and reason, a man will haue an eye to that man too, & so we would to the creature, if it were able to hurt us: And so, likewise, for good, the *Lord* restraines not that, nor saith, you shall haue a part: all happines, you shall haue no more thē is in me, though there might be something besides in the creature; but he suffers our soules to be at full liberty, to seeke their happines to the utmost, and, therefore, if the creature did adde the least drop of happines, or if the least beame of happines did spring from the Creature, certainly, you might haue an eye upon it, you might so farre worship it and regard it: but it is wholly from the *Lord*: therefore, sayth he, let your heart be onely fixed upon me, let your eye be onely towards me, let your affections be taken up about nothing but me, you shall spend all the strength of your soules in obeying mee, and keeping my Commande-

Gods command of seeking unto him is equall.

Simile.

ments: for there is none in the world that is able to doe you good or hurt but my selfe. Now, to make this good to you, I will propoūd but these two things. First. That all the Creatures are absolutely at his disposing. Secondly. That when he hath disposed of them, when he hath distributed them to us to afford us comfort, yet they cannot actually comfort us, without a speciall hand of his. Those two, being fully opened, will make this poynt good to you, that the Creature is able to doe you neither good nor hurt.

I
The creature
is fully at
Gods disposing.

Simile.

First, I say, the creature is fully at his disposing; that is, all the Creatures in this world (let a man cast his eye upon the whole universe) they are all but as so many servants, which are in the *Lords* house, prepared to waite upon his children, to convey such comforts to them, as he hath appointed them, so that there is not one creature in heaven or earth, stirres it selfe to do you the least good, but when the *Lord* commands it, & saith, Goe, comfort such a man, goe, refresh him, doe him good; it stirres not without a warrant, and without a speciall cōmand from him. The bread and meate, which you eate, nourish you not, except he say, goe, and nourish such a man; the fire warmes you not; and so of all the Creatures els. Againe, when he doth command them, they doe it, and they doe it fully.

Men are Gods
instruments to
doe us good
and hurt.

So all the goodnesse that wee participate of, both by good & evill men, all is from the *Lord*; either it is from his mercie, or from his providence; therefore we should learne to sanctifie the

Lord.

Lord both in our hearts, and in our speeches, not by saying I haue gotten me fauour & friendship offuch a man, but, the Scriptures expreffion is, *the Lord hath given me fauour* in such a mans eyes. So, againe, not by saying I haue procured the hatred of such a man against me, but say, the Lord stirred up such a mans spirit against me, and so not by saying I haue gotten such & such things, but as *Iacob, the Lord of his goodnes hath given mee all this* not *Laban* not my owne labour; if, in any enterprife you haue successe, say not, I haue done it, but say as *Abrahams* servant said, *the Lord hath prospered my Journey*. That is. The Lord doth all in all, it is he that commands all, it is he that disposeth all, I say, that we should sanctifie the Lord in our speeches, this is the language of the Scriptures; But, chiefly we should *sanctifie him in our hearts*. That is. Thus we should conceiue of him, and thus we should thinke of every Creature; it will not be unprofitable, if we draw this a little neerer into particulars. That all the Creatures are so at his disposing, that they stirre not a jot, but at his command, you shall see in *Eccles. 3.* the generall there set downe; *I know that whatsoeuer God shall doe, it shall be for ever, so it can no man adde, nor from it can no man diminish, for God hath done it that men should feare before him.* (Marke) *I know that whatsoeuer God shall doe, it shall be for ever.* That is: the creature cannot alter any course that God hath set, neither at this time, nor at any othertime, but it shall run in a constant course, like a strong streame that cannot be resisted, it shall

We should see
God in the
good and euill
men doe us.

Eccles. 3. 14.

shall be for ever, to it shall no man adde, and from it can no man diminish. That is. The creature cannot onely doe no substantiall action, but, when the Lord hath done any thing, the Creature cannot adde the least thing to it, and as it cannot adde, so it cannot diminish, nor take away the least thing from any blessing that he bestoweth, nor any evill that he will doe, the creature addes not a jot to that evill, to that crosse, to that affliction, nor the creature mitigates not the crosse in the least degree, though you thinke it doth: But that we shall answer afterward. But why is this? *This* (sayth he) *the Lord hath done, that men should feare before him.* As if he should say; they would not feare me, but they would feare the creature, and looke to the creature, if it were able to adde any thing, or to detract any thing, either to or from any blessing, or comfort, that we haue, or to or from any evill, or any crosse that lyes upon us. Now, that it is so, that the creature is thus guided & disposed by him, that it is able to doe nothing without him, wee will not instance in the unreasonable creatures, which you all beleue well enough to be at his comand, but we will instance in those that seeme to be at the greatest libertie: that is the wils and understandings of men; certainly, if there be any libertie in the creature it is there, the will of man is so free a thing, the devises of a mans heart, his turning of himselfe this way or that way, who can set any Rules to it? But in this the Lord guides all: take it in other mens hearts. *Pro: 29. Every man seekes the face of the*

The wils of
men guided
by God.

Prov. 29. 26.

the Ruler, but his Judgement is from the Lord. That is; men are deceived in this, if they thinke the ruler, as of himselfe, can doe any thing, though he seeme to haue much power and abilitie, to doe some good, & hurt to men, if any else can; therefore, (sayth he) *men seeke his face*, but, he is not able to doe any thing, but what the *Lord* dictates to him, or permits him, what he prescribes to him to doe, what he saith he shall doe, just so far he goes and no farther; for the whole judgement that a man hath, it is from him, it is from the *Lord*. That is. All the good and evill that he doth, that minde of his, from whence it proceedeth, is guided and fashioned by the *Lord*, upon every particular occasion, whensoever he hath to doe with us, or we with him: but that is for men that are without us, for other men.

But, now, for a mans selfe: there is the same reason, indeed, of the one as there is of the other, but man thinkes he hath libertie, he thinkes he can goe to such a place, or not goe; he can doe such a thing, or not doe it; it is very true, and therefore the *All-mightie* power of *God* is seene herein, which wee are not able to comprehend, that when there is such a libertie in the soule, in the will of man, in the devices and thoughts of a mans heart, yet that they should be all so guided by him that there is not the least stirring of them this way or that way, without his ordering and concurrence; even, as you see, Birds flying, they seeme to flie at libertie, yet that all should be guided and ordered by an over-ruling hand; Such
are

2
Gods power
in guiding us
in our libertie.

Note.

Mans devises
ruled by Gods
purpose.

Prov. 19. 21.

are the wiles of men, & that you shall see in these particulars; when a man thinkes with himselfe, he consults with himselfe about a thing that lyes before him, that is in his owne power to doe, or not to doe, in this, sayth the Text, *Prov. 19. 21. Many devises are in a mans heart, but the counsels of the Lord shall stand.* That is. Though there be such varietie of devices, that he is able to cast things this way or that way, and to reason to and fro, and to thinke with himselfe, I can doe this, and I can doe the contrary, yet, sayth he, looke what the Lord by his counsell, will haue that man to resolve upon, looke what issue he hath put to his deliberations, that counsell shall stand, and all those devices shal be guided and ruled by it, and not goe a step out of it.

Prov. 16. 1.

Come now to the counsels of a mans heart, when a man hath thought this with himselfe, I will speake or utter this, or act that, as he hath resolved to do, you would thinke this man hath power to doe it. *Pro. 16. There are preparations in a mans heart, but the answer of the mouth is from the Lord.* That is. Even when it is so neere, that you thinke, there is nothing that can come betweene that a man hath resolved with himselfe, & sayth this will I doe, or this will I speake, saith the Lord notwithstanding, this preparation, though you haue made all these ready, that now it is upō the very point, on the act of executiō, yet now, saith he, the answer shall be given, as I thinke meete: and that which is sayd of answering, may be applyed to all kindes of actions when a man hath thought

thought with himfelfe, and hath made his heart readie, that all the wheelles of his foule are guided, and turned, and compofed to effect fuch a bufineffe, yet the *Lord* comes betweene the Cup and the lip, betweene the preparation and the execution, and he doth but that which the *Lord* would haue done. Thus it is in others, and this ufe you may make of it by the way; take a man that is full of good thoughts towards you, the *Lord* can turne it in an instant; take a man that is full of evil devices towards you, if the *Lords* counfell be otherwife, that fhall ftand. Put the cafe that the *Lord* fuffer him to go fo far as to refolue to fay, I wil do fome hurt, or I wil do fome good to fuch a man, yet this preparation of the heart fhall not ftand, unleffe it be the fame that the *Lord* hath appointed; that fhall be fpoken, & that fhall be acted; and therefore, you fhall fee what con- clufion is gathered upon it, *Pro. 20. 24* fayth the wife man there, *The fteps of a man are ruled by the Lord, how can then a man underftand his owne way?* That is. A man in the morning, when he rifeth, and thinkes with himfelfe, this and this will I do fayth he, deceiue not thy felfe, thy fteps are ruled by the *Lord*, thou takeft not a fteppe into any action, thou takeft not a fteppe into any good or euill to thy felfe, thou takeft not a ftep into pro- fperity or aduerfity, but it is ruled, and over-ruled by the *Lord*, fo that a man cannot underftand his owne way. That is. He cannot fay this, and this will I do, but like that in *Dan. 5. 23*. *Him haft thou not feared, in whose hands is thy life, and all thy wayes*

Geds Coun-
fell fhall ftand.

Prov. 20. 24.

Dan. 5. 23.

All Creatures
Gods Armies.

Isa. 40. 26.

ways. That is. Every thing that thou doest, every steppe that thou takest, every thing that befalls thee. This shall be enough to shew you, that man in his actions is at the disposing of the Lord.

As for other creatures, if you will haue a prooffe for it, to make it euident to you, that no creature stirres without him, cōsider that in *Esa. 40.* speaking there of the *armies of the Lord*, they are called the *armies of the Lord*, because every creature is like a souldier that stands under his General, ready to go, ready to do, and to execute whatsoeuer he commands. In the 26. verse, *Lift up thine eyes on high, and behold who hath created these things; he brings out their Armies by number, and calls them all by their names, by the greatnesse of his power, and his mightie strength nothing failes.* This is the thing I would haue you obserue out of this place, that they are all Gods armies. Now an army consists of many particulars; take all the creatures under the cope of heavē, they are not single, you know, there are multitudes of them, there are many Beasts, many Fowles, many Fishes, saith the Lord here, I call them every one by their name. That is, He knowes every one of them, notwithstanding, that infinite number of them, hee knowes them every one: even as a Master knowes every servant in his house, and can call them by their names; So, saith he, every particular creature he knowes by name. It is a comfortable consideration, when you cōsider that there is not one of these, but the Lord knowes them by name, and they are his Instruments

struments to doe either good or hurt, as it pleaseth him, the sleepe that you take, the meate that you eat, the comforts that you haue, whatsoeuer is done by any creature, all comforts come from him: but this is enough for that. But, that wherein there seems to be the greatest liberty, the greatest variety, the greatest changeablenesse, the minds of men, we see also are disposed by him. That is the first thing wee are to shew, to make this good, that the creature can neither doe good nor euill; because though it doe both (for that there is such a thing experience shewes, that the creature doth good and hurt, and every creature sometimes comforts, and sometimes hurts and grieues, but that is at *Gods* disposing) and since it is an instrument, and is in the hands of the *Lord*, as an Axe, or a Sword, or a Staffe, and is not used except it be at his disposing; it appeares, that it is perfectly and absolutely subject to the dominion of *God*.

But now, when the *Lord*, hath sent such a creature to thee, and thou hast it before thee (that is the second thing) it is not able to comfort, nor hurt thee, without him. Put the case, the creature be pregnant, full of comfort, yet it is not able to giue downe that milke of comfort that is in it, except the *Lord* educe and bring it forth, except the *Lord* apply it in particular to thee. And the same I may say of any hurtfull creature; bee it never so pregnant with euill, bee it never so full of it, yet, it is not able to exercise it, it is not able to act that hurt it hath, except the *Lord* bring

The creature
though it be
present can
not helpe or
hurt of it selfe.

Comfort ariseth from a fitnessse of the minde to the condition.

Note.

bring it forth, except the *Lord* set it a worke, and use it for such a purpose: as an *Axe* if it be never so sharpe, yet, if the *Carpenter* do not use it to cut such a *Tree*, to lop such a branch, it is not able to doe it.

Now the ground of it, why the creature is not able to doe this, is from hence, that all the comfort that ariseth from the creature, proceeds frō that sutablenesse & that agreeablenesse which is betweene the mind and it. That is; when the blessing and the minde are fitted one to another, as the sword to the sheath, or as the meat to the palate, then the creature comforts; but if there bee an unsutablenesse, a disagreement, a disproportion, betweene the Creature and the minde, now thou receivest no comfort from it: for what is it to thee? for comfort lies not simply in any thing: but that is comfortable that agreeth with the appetite, and the desire of a man. Whatsoever it is, let the desire be what it will, if that which thou hast, suite with thy desire, it is comfortable, when a mans heart is sad, such actions as are sutable to that dispositiō, are pleasant; weeping is pleasant, and complaints are pleasant; musicke grieues, because that is not sutable to the present disposition. And so in every thing else. It is no matter what thy condition is, but what sutablenesse and agreeablenesse is between thy mind and thy condition; if thou be in never so good condition, yet except *God* make that and thy mind to agree, thou shalt receiue no comfort from it; if a man be in meane condition, if he be in prison, if he be

in

if in the lowest estate, if he be in bondage, if he be in exile, whatsoever he is, if the Lord make but that condition and his mind to agree, it will be comfortable enough. And, therefore, hence comes the discomfort that is in the Creatures, when a man hath them, and enjoyes them, it may be, those things which thou hast, are such as suite not with thee, somewhat there is that thou affectest, something that thou desirest, that thou hast not, and that thou canst not get.

As for instance, *Haman* had an estate full of comfort, & of all kind of blessings, yet there was not a suitableness between his mind & that estate, one thing came betwene, *Mordecai* fate in the Gate; and, therefore, this availed him nothing. That is. Though there were all this together, yet since there was not a conjunction of the faculty and of the object, this availed him nothing. Why? because it was not suitable to his desire, there was something that he would have, that his affections and appetite were set on, that if he had, he should be well. And therefore, saith he, all this avayles me nothing, that is his expression. So *Amnon* he was the Kings son, & had all things that a Kings sonne might have, yet all this was nothing, there was something els, that his heart was set on, that he had not. Many the like instances I might giue, but I need not. Therefore I say, when the Lord puts an unsuitableness between thy mind and the comforts that thou hast, and sufferst thee to have an inordinate appetite; as women which have good meate to eat, yet sometime doe long after

Instances.

Hell 5. 13.

Simile.

Inordinate
desires make
the life uncom-
fortable.

The apprehension of the
mind, maketh
happie or mi-
serable.

ashes and coales, and such things; so when *God* giues a man an estate, when he compasseth him about with mercies and blessings on all sides, yet if he suffer such an inordinate appetite to take hold of him, to desire some odde thing, some by-thing that possesseth his soule, he may haue the blessing, and haue it present with him, and yet receiue no comfort from it at all. Now, all this *Beloued*, tends to this purpose, that you may know that it is the *Lord* that giues al good & euill, both in that the creature is at his disposing that doth it and not so onely, but the efficacy of the creature (to exercise such an act of good or evil to us, that we should receiue actuall comfort or discomfort from it) it is from him, and all, I say, chiefly ariseth from that dominion that the *Lord* hath over the spirits of men, it doth not lye so much in the Creature, as in framing the apprehension of the mind, and therein is seene the truth of this point chiefly that we haue now delivered, that the *Lord* only is the Author of good and hurt, and not the Creature; because he guides the apprehension; for, if it be true, as it is most true, *Animus cuiusq;* &c. it is the mind and apprehension of every man that maketh his life pleasant, or it is the minde of man that maketh him happy, and not the thing, then the *Lord* that guides the mind, and that fashions the heart, he hath the onely hand in making the life pleasant. When thou hast gotten all thou wouldest haue, yet what is that except thy heart be fashioned to it? This you shall see in *Psal.*

Psa 33. 13, 14.

33. *The Lord looked downe from his dwelling, and from*

from his habitation, upon the men that dwell upon the earth, and fashions their hearts every one of them. (Marke) he fashions their heart. That is; A man hath such a frame of heart, such an apprehension of things, as it pleaseth God to give him: So that, take any estate or condition that a man is in (as you know there is a great variety of conditions, to be rich, and to be poore, to be in prison, and to be at libertie, to be in health, and to be sick, to be in honour, and to be in disgrace) these are, as it were, the severall moulds, into which the Lord casts men. Now, if he wil frame the spirit to that mould, like soft clay to the seale (for that is an expression in *Iob*) I say, if he fashion the spirit to it, & make it pliable to the condition, to that mould, a man will beare and indure it well enough, hee shall find comfort in it, it will be nothing to him. And therefore the *Saints* the *Apostles*, & *Prophets*, when God was with them to fashion the hearts to passe through the varietie of troubles, might say of themselves, *Non patimur*, &c. They seemed to suffer, but in truth did not suffer. What was it to *Paul*, when he endured that state & condition that he did, when his heart was so fashioned to it as it was? Now, I say, in that the Lord hath this dominion over the spirits of men, hence it is that he makes a mans life comfortable. Put the case, thy hand hath gotten much, that thou hast gathered much wealth together, yet, you know *Eccles.* 2. *There is no profit to a man, but that hee eat and drinke; and delight his soule with profit after his labour, I say this also, that it was of the hand of God.*

Whence it is
that sufferings
are easie to the
Saints.

Eccles. 2. 24.

Quest.
Answ.
 God is Lord
 of the affecti-
 ons.

Simile.

Deut. 28. 75.

That is. Altho this is nothing, except a man delight in it, except a man enjoy the comfort of it. Well, but is not that an easie thing, when the mind and the state are put together? No, (saith the Wise-man) *this is of the hand of the Lord.* That is. Except the Lord do it by a speciall hand upon the Creature, it is not able to do it, except he fit the mind to the state, except he fute them together, it cannot do it: so I may say of all things else. A hony-Gombe may be very bitter to a man, his stomacke may be so disposed, as in a Feaver (you know) that which is sweet seemeth bitter; again that which is bitter may be sweet to a man, so those that are the greatest comforts may be bitter, & those things that may be bitter to other men, may be sweet to him. It is sayd of evill men, *they feare where no feare is.* That is. When there is no cause of feare, yet the Lord can so fashion their hearts, & so frame their apprehension, that they shall feare where there is no cause of feare, when they are but *lume et spectra* shadowes of evil. Againe, another feares not when there is cause of feare. That is. Though things be put upon him that are terrible, yet the Lord can take away that feare. And as we say of that affectio, so I may say of any other, of joy and gladnes, he fashions the heart, see Deut. 28. 75. where the Lord threatneth many curses, and this is one amongst the rest, *You shall goe into a strange Nation, and there you shall live.* A man might object thus; Though I live in a strange nation, yet I hope I may haue some rest and some comfort there. No saith the Lord, you must

must know this, that I haue dominion over the apprehension of your hearts & affections, when you come thither. *I will giue you trembling hearts, and sorrow of minde.* That is. Though there be comforts there, yet you shall not take comfort from them; and the reason is added, *for thine eyes shall sayle.* That is; When thou comest thither, I will put a restless unquiet disposition into thee, that thou shalt not content thy selfe with the comfort thou findest, but shalt haue a longing desire to returne to thine own home, and that thou shalt not be able to doe; so thou shalt haue a restless minde whilest thou art there. Thus will I follow thee with judgements. I am sorry, I haue stayde so long in the doctrinall part, the life of this poynt is in the use and application of it; I will adde a little, that I may not wholly dismisse you without it.

And first, this use you may make of it. If the Lord be *All-sufficient*; hence we should learne how to guide our comfort, how to guide our joy, how to guide our affections. That is. Labour to see that fulnesse that is in God. and that emptinesse that is in the creature; if the Lord be thus *All sufficient, Beloued*, then let your hearts be satisfied with him alone, let them be filled with him, let them be so bottomed upon him, & so strengthened by him, that you need not to goe out from him to fetch in any comfort from any creature whatsoever; if the Lord fill the heart, it shall strengthen you against all carnall joy. What need you goe out to others, if you haue enough in him: it will

Note.

Use.

How to guide
our comfort.

The whole
strength of
our spirit
should be be-
stowed on the
Lord, & why?

Quest.

Ans.
We know not
the emptines
of the Crea-
ture.

When a thing
is sayd to be
emptie.

strengthen you against that expence of spirit, and of your thoughts, which you bestow vpon vaine things; for, wee haue but a short time to liue in this world, the strength of our minde is the most precious thing we haue, the thoughts & affectiōs that we haue, the businesse, the actiuenesse of our mindes, we should be carefull to improue them, we should be carefull that none of this water run besides the Mill. That is. That it be not bestowed upon things that are unworthy of it. If the *Lord* be *All-sufficiēt*, why should you not bestow it altogether upō him? Why should you spend it upon the creature? Why should your minde be occupied about it? Why should you be so intēt upon them? Why should you be so subject to carnall griefes, and feares, & carnall desires? Surely all these should be taken up about the *Lord*: for he lookes for it at our hands, *I am All-sufficient*: therefore let all these be bestowed upon me.

And againe, as we should learne to see this fulnesse in *God*, to haue our hearts bottomed and fixed upon him, so we should labour to see the emptines of the creature. But, you will say, who doth not know that the Creature is emptie? that is no new thing. *Beloued*, it is certaine wee doe not fully know it, if we did, what meane those complaints, & those griefes, that we take up upon every euill accident that fals out? for nothing is said to be empty, but when you looke for a fulnesse in it, you say a Well is emptie of water, because you looke for water there, you doe not say a Rocke is empty, for you do not expect it there.

So

So we may say of the creature, if we thought, and did beleue, that there were an emptinesse in it, we would never expect so much from it as we do. But, when we complaine and say, I thought to haue found such & such things, and I find them not, it is a signe that we looke for a fulnes there; and therefore let us labour to correct that conceit, it will helpe us against those griefes & complaints, to which we are so much subject; let us looke for no more in the Creature then is in it. All griefe and stirring of affection, ariseth from this expectation, this over-weening, this high prizing of the creature: if you finde inconstancie in men; why doe you looke for constancie in them? they are creatures, if you looke for stabilitie in your estate, and wonder why a change should come (I was heretofore rich, and now I am poore, I was honourable, and now I am in disgrace) why didst thou expect stabilitie in that which is subject to vanitie? Things would not trouble us, if we did not expect too much from them, if we knew there were an emptines in the; he that lookes not for much from the Creature, can never be much deceived; he that lookes for much from God, shall be sure to haue his desire answered and satisfied; he shall never fall short of his expectation. And therefore, labour to alter your conceits that way, that whensoever any thing fals out, you may not be troubled at it, you may not feare forthat accident, for it ariseth hence, because you looked for more in it, then was in it. It is a saying that wee haue in morall

Griefe comes
from expectation
frustrate.

We can not expect too much
from God.

Philosophy, that after a man is put into expectation of any thing, then every affection is stirred more vehemently, whereas had he not had that expectation hee would haue beene more quiet. Therefore if we were perswaded, and convinced of the vanitie of the creature, and the emptinesse in it, we would never expect much from it; and, if we did expect nothing, our hearts would be quieted within us, for all varieties of accidents that fall out; for, I say, it ariseth hence, that we thinke there is some fulnesse, some stabilitie in them, we are not fully perswaded of the vanitie of the creature, we think it can do good or hurt.

Quest.

Ans.

1 Cor. 7. 30.

You will say; Is not the creature able to do good or hurt? I will name but one place, besides that I named before, 1 Cor. 7. 30. *Let those that weepe be as those that weepe not, and those that rejoyce as those that rejoyce not, and those that buy as those that possessed not; and they that use this world as they that use it not, for the fashion of this world goeth away.*

When the Lord giues such a precept as this, certainly there is a ground for it (as we haue often told you) that in all the Commandements of God, if they were open to us, if wee did see the ground of them, we would see that there were so much reason for them, that if God did not command them, you would see it best for you to practise them, you would see reason for it. Now when the Lord bids them that grieve, to doe it as though they grieved not, and them that rejoyce, to doe it as though they rejoyced not. I gather this from it, that the creature can doe very little

The Commandements
of God grounded on reason

good

good or hurt; for, if the creature could doe much hurt; certainly, then we might grieue to some purpose; but, sayth he, let the evill be what it will, yet *grieue as though you grieved not*. That is; Let it be as good as nothing, that as a man is said to heare as though he heard not, and to see as he saw not, when he doth not attend the tale that is told, but yet he heares it: so sayth he, if you haue some griefe, let it be so small, so little, as if you grieved not; And so likewise for Ioy; put the case, you had all the preferments, all the comforts & blessings in this world heaped upon you, yet rejoyce in these so remisly, as if you rejoyced not. Now, it is certaine, if they could doe us any speciall good, we might rejoyce in a greater measure then so: but, when the Lord sayth, *rejoyce as if you rejoyced not*. it is certaine they can doe us very little good. That is; So little as if they did us no good at all.

But, you will say, it seemes they can doe us a little good, whereas it was sayd before, the creature can doe neither good nor hurt.

We will answer that briefly; The meaning is this, that the Lord giues us leave to grieue a little, and to rejoyce a little, so that it be in a remisse manner, so that it be kept within bounds, but the creature can do us no good, nor no hurt at all of it selfe, but as it is disposed by the Lord, & therefore though it do something, yet that is done by God, and not meerly by the creature. So the rule holds good, though the creature doe something, yet seeing it is not of it selfe, but as it is an Instrument,

Ob.

Ans.

The Creature
doth neither
good nor hurt
of it selfe.

ment, you may truely say, it is not the creature that hath done any thing, but the *Lord* hath done me good and hurt by the Creature.

Quest.

But, why then is it sayd, it is a little? for this takes all away.

Answ.
The Creature
doth little
comparatiue-
ly.

I answer, the meaning is this, it can doe a little. That is; All the euill any creature can doe, it is but a little in regard of the eternall that *God* inflicts on the soule, it is as good as nothing in cōparison of those eternall good things. As if hee should say, The things that belong to *God* immediately, the things that belong to the Kingdome of *God*, and to a mans salvation, the things that are spirituall and eternall, these are good indeed, and euill indeede, if any of these befall you, you must grieue exceedingly: for you haue great cause: for that can doe you great hurt, and so grace can doe you much good, for it tends to eternitie, it tends to set things even, or odde betweene Almighty *God* and you; and therefore, in these things, let your rejoycing be very great, and your griefe very great. But for any thing that belongs to this present life, it is exceeding small, it is as good as nothing.

So much for this time.

F I N I S.



THE
THIRD
SERMON.

GENESIS 17. 1.

I am GOD All-sufficient.



He next Use we are to make of this, that *God* is *All-sufficient*, is, to learne to be content with him alone for our portion. This is a Use both to those *that are strangers to the life of God*, and likewise to those that are within the *Covenant*; To those *that are strangers*, to bring them in, for the *Lord* propounds that but upon reasonable cōditions. It is true, he requires of you absolute & perfect obedience, that you serue him altogether, but then withall he propounds to you an absolute & full reward, *I am All-sufficient*, you shall neede nothing out of me. As he requires you to leaue all for his sake, so he promisseth that he will be

Use 2.
To be content
with GOD
alone, the
ground of it.

I
For those
without the
Covenant.

Heb. 11. 6.

Luke 15.

2
For those
within the
Covenant.

The ground
of uneven
walking to-
wards God.

bet to you in stead of all things; and therefore let men consider that in Heb. 11. 6. *Whosoever comes to God, must beleue that God is, and that he is a rewarder of them that serue him.* That is; a man will never change except it be for the better, except a man thinke his condition will be better, with the Lord, than it was out of him, he will never come in, but, when he is once perswaded of that, he cannot keepe out, you know, that argument is used by the *Prodigall sonne*, saith he, *if I stay here, I shall perish, if I goe to my Fathers house, his servants haue bread enough.* that double argument brought him home. So when a man considers, out of God there is no sufficiency at all, there is not any thing in the creature, as we shewed to you before at large: then if you come home to the Lord there is *all-sufficiency* in him. That is; All your desires shall be satisfied, there is nothing that you neede, nothing that you want, but it shall be supplied. This, I say, is that that brings a man to consider of Gods *All-sufficiency*; but this we doe not meane to enlarge now, but rather proceed to the other.

Whether a man be come in or not, there will not be much difference in the application of this that we are now to deliver, to be content to haue God alone to be our portion; for that is the cause of all our uneuennesse, and of our unperfect walking with God we would haue somewhat besides. And therefore the Lord taketh this course with his Disciples, he tels them the worst first, he tels them they must part with all, that they must deny themselves thoroughly & perfectly, & they must be

become with him alone, because the *Lord* knew otherwise, they would never haue constantly followed him, and though they might haue gone far with him, yet when they had met with a rub, when that, which they would not part with, and the service of *God* should come in competition, surely, they would turne aside, and leaue him. Now, you must consider this, and worke your heart unto it, that if you haue him alone, it is enough; for if men were perswaded, that he is enough, they would be content with him alone.

When the Sunne shines to you, though there be never a Starre, is it not day? Doe you not call it so? Again, when all the Starres shine, and the Sunne is set, is not that night? Is it not so when you haue the *Lord* alone? Suppose you haue nothing but him for your portion, shal not the *Lord* bee sufficient to make you happy? Is *Hee* not a *Sonne* and a *Shield*, sayth the *Psalmist*? Is he not a *Sonne*. That is, *All-sufficient*, to fill you with comfort of all kindes? What then though you haue nothing but him alone? Again, put case you had all those creatures, all those Starres to shine to you (for they haue an excellency in them, they haue a light, and a comfort, though it be a borrowed and derived light, as we heard, such as they receiue from the Sunne) I suppose you haue them, it is but night notwithstanding, you are but in a state of misery. And therefore, why should you not bee content to haue the *Lord* alone for your portion? Take all the Creatures, and you find, by experience, that when they are enjoyed,

Simile.

*Salomon: ex-
periences should
instruct us in
the vanitie of
earthly things.*

Ecclef. 1.

Simile.

injoyed, you see an end of their perfection; you quickly find a bottom in them; the heart hasteth after somewhat else, you quickly sucke out the honey that is in every one of those flowers, and, when you haue done so, you go to another flower, and to another, and no where doth the soule finde rest. *God* did purposely set forth *Salomon*, and gaue him all things that his heart could desire, so that no man had the like before him, nor any man since. And for what end doe you thinke did the *Lord* it? Surely, for this purpose, that he might bee a perpetuall example (as things were written for our learning, so all these things that were done in those former times, which are the Rule of these latter they were done for our learning) he had all varietie of blessings, more then any man else can hope to attaine, yet you know what verdict he giues of them; *All is vanity and vexation of spirit.* That is. He found in them an emptinesse of that good he looked for, they were emptie Clouds, Welles without water. Again, they were a vexatiō of spirit. That is. There was the presence of much evill in the that he looked not for, many stings, many troubles. And therefore why should you not be content with *God* alone? Take al outward things, before you injoy them, they seeme to be great; but when you haue injoyed them, and tried them, you quickly find a bottom in them; for there is but a false lustre that Sathan and your owne lusts put upon them, they haue gilded out-fides, but when they come to wearing, the gilt weares off, and you find after a while,

while, what they are. But come to spirituall things; the more you weare them, the more you finde the beauty and excellency that is in them; for there is a dust & a rust that is cast upon them, which likewise the wearing takes off. And therefore why should you not be content to take *ind* alone? What is it that man so seekes after? is it not happines, and comfort? Alas! suppose that you had all these in the highest degree that you can looke for, when all is done, you shall finde that but labor lost, you shall finde no stability in them. You know what *Davia* saith in *Psal. 30.* when he thought his mountain was made strong and under-propped well on each side; What caused now an alteratiō? He doth not say, there was a change in the thing, he doth not say his mountaine was pulled down, or that there was an alteration in his estate, that this or that accident fell out, that the people rebelled against him now, which did not before, or, that he had lost such and such friends that he had before. But, sayth he, *thou turnedst away thy face, and then I was troubled.* The meaning is this, that, if there was a change in his estate, the change in *God* was the cause, so then it was the *Lord* that comforted him though he saw it not, it was not the mountaine that held him up, it was not al those blessings that he enjoyed in it that refreshed his heart, but it was the light that shined through them, & therefore he found, when this light was withdrawne, though he enjoyed them still, his comfort was gone. So, I say, if it were from the things they might

Nat.

Psal. 30. 7.

It is God that comforteth through the Creatures.

The Creature
without God
as the ayre
without light.

might continue your comforts to you, but when there is a change in heaven, then comes the change upon earth. And on the other side, if God continue constant, if he remaine safe, you need feare nothing, the Creature followes him, it is he that shines through them. What if a man had the ayre and no light in it? So, what if we had never so much, and no beames flowing from him through them, who only is the *God of all comfort*, and the Father of all consolation?

But my *Belov'd*, (to be brieve) Put the case a man were stript of all things, & suppose he were exiled out of his own Country, suppose he were reduced to extreame poverty, or shut up close Prisoner, suppose all employments were taken from him, and he were layd aside like a broken vessell; now for a man to say, yet *God* is enough, & that he is content with him alone for his portion. That is the tryall, and this we ought to do: and there is great reason why we should doe it; you shall see it was practis'd by the Saints: When *Abraham* was an exile from his Country, and had not a foote of land, was not the *Lord* All-sufficient to him did he not provide for him abundantly? When *Elijah* fled, and had no meate, he had neither mony, nor any body to provide any thing for him, did not the *Lord* provide for him? he set the Creature a worke to do that, to feed him in an extraordinary way, when the ordinary fayled. When *Paul* and *Silas* were shut up in Prison, yet the *Lord* filled them with joy and comfort; you know their feet were fast in the stocks,

God comforts
his in an ex-
traordinary
way, when o-
ther meanes
fayle.

Instances.

yet they sang with joy of heart, there was such a flush of joy, their hearts were so filled with it, that they could not contain. If a man be brought to poverty, it cannot be beyond that of *Iob*; was it not enough for *Iob* to haue God for his portion? did he not soone turne it? did he not soone take away that, & turne the River another way, as it were, and fill him with abundance?

Oh; but you will say, if I were a spirit, and consisted onely of an immateriall soule, & no more, I should be content, (it may be) to haue the *Lord* for my portion, but, besides that, I haue a body, I haue a temporall life, and therefore I need temporall comforts, and therefore though I would haue the *Lord*, I would haue these things added; for, how should I be without them?

To this I answer. First; that, though thou be deprived of all these temporall blessings & comforts, yet thou shalt finde them all in the *Lord*, I say, though they were all lost, & all scattered, though thou wert stript of them all, yet thou shalt finde them all in the *Lord* if thou haue him alone. You will say, how can that be? This you must know, that all that God hath wrought in the creature, all the excellencie, all the beautie, and delight, and comfort, he hath put into the creature, into meate, drinke, musicke, flowers, yea, into all creatures of all sorts; who is the cause of all this? Is not the *Lord* the cause? It is certaine, then, that whatsoeuer is in the effect, is in the cause, and in the cause in a more excellent manner. There are some causes that produce but their like, as when

Ob.

Answer.

2. Ob.

Answer.

Comfort and excellencie is in God is the cause, in the Creature as the effect.

fire begets fire, or, when a man begets a man, here there is an equalitie betweene the cause and the effects: but there are other causes that are unlike their effects; as the Sunne produceth many effects, that haue a dissimilitude to it, it hardens, and softens, and heates, and dries; and all these are in the Sunne, but they are in a more excellent manner, then you shall see them in the effect: that is but a poore similitude, to expresse that I would, but yet it is the best we haue. Looke now upō whatsoeuer thou hast found in the creature, whatsoeuer beautie thou hast seene, whatsoeuer delight thou hast tasted of, whatsoeuer excellencie thou hast discovered, and be perswaded of this, that all this is in the Lord in a more excellent manner, than it is in the Creature.

Quest.

Well, you will say, I grant this; but what followes on that? what is this to my comfort?

Ans.

The Lord communicates to his, those comforts that are in him.
Mark. 10. 29.

Beloued, It is this to thy comfort; If thou loose all, make use of that in *Mark. 10.* *If thou loose father, and mother, or brethren, or sisters, or lands, and houses, and all that you haue, you shall find all these in him: for if all these comforts be in him, if thou hast him alone, thou shalt find all these comforts communicated to thee. That is; Thou shalt find the comfort of them in a greater measure, in a more excellent manner, than thou shouldst in the things themselves; why else should he say, You shall haue an hundred fold with persecution? And mark the instance; for you shall find the promise repeated againe, and he names them every one; If say to you, there is no man that forsakes father, or mother,*

mother, wife, and children, brother, or sister, or lands, and houses, for my sake, and the Gospels, but he shall receive an hundred-fold in this world, and in the world to come eternall life. That is; you shall finde comfort in God alone; if thou be shut up alone, and yet verfest with God, and hast communion with him, and seest no creature in the world besides him, thou shalt haue abundance of sweet comfort: take all those varieties of comforts that these giue; as, lands giue one kinde of comfort, and Parents another, and wiues another; thou shalt finde all these varieties of comforts in him, he will fill thy soule with all these, for they are in him alone. Marke that reason that the Lord used to Moses, when he complained of his tongue, that he was not able to speake; *Send*, sayth he, *by whom thou shouldest send*; (sayth the Lord) *who made the tongue?* who made the dumbe, and the deafe, and the hearing, and the seeing? *Is it not I the Lord?* As if he should say; *Moses*, surely I am the maker of all these, though I haue not the things in me (the Lord hath no tongue, he hath no eye) yet sayth he thou shalt find them all in me. God comforts him with this, *I will be with thee*; when *Moses* might haue made this objection; Though thou be with me, yet I shall want a tongue to speake, what will that helpe? Sayth he, *Who made that*, haue a power in me, & if I be with thee, it shall be sufficient. I will find out a way for thee, that shall be as good as if thou hadst the most eloquent tongue in the world. The same may I say of all other comforts in the world; who made them? who made

The creatures
yeeld different
comforts,

Exod. 4. 11.

GODS pre-
sence supplies
our want of
the creatures.

those fathers and mothers? who made those brothers & sisters, that thou art deprived of in exile, or upon any such occasion, in povertie and disgrace? Is it not he that made them? What if the Lord will be with thee? What if he will goe with thee into banishment, or into prison, as he did with *Ioseph*? What if he will be with thee in disgrace? What if he will be with thee in povertie? Is there not enough in him, who is full of all comfort? He can fill thee with all varietie by that immediate communicating of himselfe.

If all the comfort that is in the Creature were not in GOD, the Saints in heaven should be loofers.

Rev. 21. 23.

Beloved, what doe you thinke heaven is? When you are in heaven, do you thinke your estate shall be worse then it is here? You see what varieties of comforts we now haue here. When we come to heaven, shall we haue lesse varieties? No, we shall haue more; how shall we haue it? for we shall haue none but *God* alone; we shall haue fellowship only with him. If there were not that varietie in him that is in the creature, certainly, we shall be loofers, the soule shall not be filled, nor satisfied: And therefore, sayth the Text; *There shall need no Sunne nor Moone* all the creatures that now giue us comfort shall be taken away, why? *for the Lord shall be Sunne & Moone* he shall be every thing, he shall be all in all things. That is; Thou shalt finde them all collected in him; & doe you thinke, that the Lord shall be thus in heaven, & will he not be so to his servants upō earth? It is certaine, wherefoever he pleaseth to communicate himselfe to any man, to reveale himselfe, and to take any man into fellowship with himselfe, if he please to come

to the soule of a man, to dwell with him, to sup
with him, as he hath promised so to do and doth
then when all other comforts fayle, at that time
God delighteth to come, then thou shalt finde va-
riety of comfort enough. And therefore, why
shouldst thou not be contented to haue God alone
for thy portion? Thou shalt find enough in him,
as in an adequate object. This is the first thing I
haue to shew you, that in your very communion
with him, you shall finde enough, when the Lord
doth this, when thou art filled with the joy of
the holy Ghost, what will all be to thee? what do
you thinke all the world was to the Apostles, if
it should haue beene presented to them, if one
should haue presented them with a Kingdome,
with all that ever the sons of men could devise?
Doe you thinke they would haue regarded them
much? Surely, they would not, as they did not
regard the contrary. Imprisonment was nothing,
& death was nothing to them; you see with what
facility they passed through them. By the rule of
Contraries, outward happinesse had beene no-
thing: for he that grieues much for any outward
losse, he would much rejoyce in the contrary
contentment: when the Apostles were thus filled
with the joy of the holy Ghost, in regard of the
one, certainly they would not haue regarded the
other, if it had beene presented unto them; what
was now the joy in the holy Ghost? it was but
the Lord communicating himselfe: They had
but the Lord alone, they were but led into a nearer
fellowship with him: there was but a little crevis

Pleasures and
terrors are
small things
when GOD
filleth the
soule.

The ground
of joy in per-
secution.

opened, as it were, to see that excellency and fulnesse, and that *All-sufficiencie* in God, and it filled them so, that they cared for nothing besides. And this, we would worke our hearts to, if we did looke upon God as an adæquate object.

Ob. But, you will say, though this be something to haue my soule filled with cōfort thus; yet there are many necessities, many uses, that I haue of other things.

Ans.
All Gods attributes are for his children.

Cant. 1. 6.

His power.

His wisdom.

Therefore, I will goe yet further. Doeſt thou consider the *Lord*, what he is goe through all his attributes, cōsider his almightie power, consider his great wisdom, his counsell, and his understanding, consider his great goodnesse, and his truth, and kindnesse, consider his patience, and his long-suffering, &c. all these are thine. My *Beloved, God* is not knowne in the world, we consider not aright what he saith, when he saith, *I will be thy portion, I will be thy God*; for so he saith, *I my selfe am my beloveds, and my welbeloved is mine*. Now to haue the *Lord* himselſe, is more than if he should giue thee all the Kingdomes of the earth; consider this, the power of *God* is thine, to worke all thy works for thee, to make passage for thee, when thou art in a strait, to bring thy enterprises to passe, to deliver thee out when thou art in any affliction, out of which the creature is not able to deliver thee. Thinke what it is to haue an interest in *Gods* almightie power, and thinke this is one part of thy portion: the *Lord* himselſe is thine, and all his power is thine. Consider likewise, his wisdom, if thou neede counsell in any difficult case,

case, if thou wouldst be instructed in things that be obscure, if thou wouldst be led into the mysteries that are revealed in the word, to see the wonderful things contained in the Law; the wisdom of *God* is thine; thou hast interest in it, it is thy portion, thou shalt have the use of it as farre as he sees it meete for thee. And so the Iustice of *God* is thine, to deliver thee when thou art oppressed, to defend thee in thine innocēcy, & to vindicate thee from the injuries of men. And so we may go through the rest. Now consider, what a portion it is to have the *Lord* alone: if thou hadst nothing but him, thou hadst enough. When a woman marries with a Tradesman, or with an Artist that is excellent but in some one Art, or with one that is excellent in learning and knowledge, shee is content, (it may be) and thinkes it to be a great portion, as good as if shee had many thousands with him, for, sayth shee, this is as good, it will bring it in. Thinke then if thou hast the *Lord* alone for thy portion, if thou hast nothing else, thou hast sufficiēt. Thinke of all these attributes, & say within thine own heart, all these are mine; And therefore, why should I not be content to have him alone? But if this be not enough, I will go yet further with thee, if thy heart be not satisfied with this, yet cōsider all things in the world are thine: for whatsoever is the *Lords*, is thine. When a Virgin marries with a man that is rich, shee lookes upon all his possessions, and sees so many thousand sheepe, so many faire houses, & so much land, he hath so much gold and silver,

His Iustice.

Simile.

and, shee sayth thus with her selfe; now he is my husband, all this is mine: I shall haue my interest in them, I shall haue that that is fit for me. So, looke now upon the *Lord*, consider when thou hast chosen him to be thy portion: though thou shouldst be content to haue him alone, yet all this comes together with him, it cannot be separated from him, so that even then when thou art deprived of all, yet all is thine: he hath it ready for thee to bestow on thee, as there is occasion.

Ob.

You will say, these are notions, these are hard things to beleue, to see these really is another thing.

Answ.

The Lord the
Master of the
great familie
the world.

Beloued, will you beleue your senses, I finde that the Scriptures take many arguments from those things that are exposed to the view of men, looke on nature & see what the *Lord* doth there, doe but compare a house-keeper on earth with the *Lord*, and see what the difference is betweene them; Consider how many there are in this house of the *Lord*, of which he is Master, how many there are at up-rising & down-lying from day to day. Consider how he provides for them all. In *Psal. 104.* and in *Iob 38.* you see the holy Ghost reasoning with the sonnes of men, even after this manner; Why sayth he, doe you doubt him? why are you not content to consecrate your selues to him, to be to him alone? Doe but see how he deals with all the creatures, in the morning they know not what to do, but they looke up unto him? He instanceth in the *Ravens*, and other creatures, he openeth his hand and giveth them foode, he shuts

Psal. 104.
Iob 38.

Psal. 104. 28.
29.

his

his hand and they perish. That is; He feeds them all. Consider the Treasures in *Iob 38*. *Doeſt thou* (sayth the Lord) *know the treasures of ſnow and hayle that I haue hid?* When there is a ſnow all the Land over, thinke what a great treasure the Lord hath, from whence it comes: in the mightie hailes that be, saith he to *Iob* dost thou know the treasures of hayle? When you see a mighty rain, sayth he, *who can open the bottles of heaven, and who can shut them?* That is; Consider well, looke on these outward things, and thinke who it is, that doth this, *when the earth is hot, and the clouds knit together, who can open the earth?* These sensible things should lead us to see the Lord in his greatness; so sayth he, *who is the father of the raine, who hath begotten the drops of the dew?* Againe, as in a great house, there must be water to furnish the roomes; so sayth he, *from his chambers he sendeth springs throughout the world.* if the water were all in one place, if it were all in one River, in one channell, what would become of mankind? What would become of the Beasts? But, sayth David, *he sendeth forth his springs to every mountaine, and every valley, that the Birds, and Beasts, and Mankind might haue water to refresh them:* for otherwise (sayth he) they would perish. So againe, sayth he, *who is it that enlightens the earth? Whence comes the light? and who drawes the Curtaines of the night?* Againe, who is it that maintaines all the creatures? the Lion when he runs out of his den in the morning, he knowes not where to haue his prey: and not he onely, but

*Iob 38. 22.**Verſ. 37.**Verſ. 38.**Verſ. 28.**Pſal. 104. 10.*

Gods workes
in nature
should teach
us to see his
greatneſſe.

Pſal. 104. 21.

Iob 39. 17.
20.

but all the creatures besides. Consider how he provides for all: the *Ostridge* (Iob 39.) *God hath taken understanding.* (sayth he) *from her, and shee leaues her young ones behinde her,* and provides not for them; how comes it then that they grow up, that the species is not extinguished, but continues? Sayth the *Lord*, I take care for them. And so the *Hinde* that is in the *Wildernesse*, as shee calues, shee brufeth her young, and casts them forth, and there shee leaues them, who should provide for them? Is it not I sayth the *Lord*? &c. But I will not enlarge my selfe further in this, because I hast to that which remains. Onely this Use is to be made of it, that when you looke upon the *Universe*: looke upon all the parts of it; see the workes of *God* in every kinde, and see how hee provides for the *Ravens*, that haue neither *barnes* nor *store-houses*; see how hee *clothes the earth*, that *spinnes not*, that hath no garments made for it; see all that he doth in the worke of nature; and by this you may learne to know *God*: by this you may know, what he is, how you may well be content to haue him alone for your portion.

Math. 6. 26.

Ob.

But this will be objected; I but we finde it otherwise, those that are his children, are they not poore? are they not forsaken many times?

Ans.
The Children
of God poore
and forsaken,
and wicked
men flourish,
and why?

I answer in a word; It is true, while the children are under age, they enjoy nothing in comparison of that inheritance, that is provided for them. The servant many times liues in a far better condition, and escapes that correction, and that

that discipline and nurture, which the childe is subiect to, and he hath money in his purse many times, when the sonne hath none: he hath many liberties, which the childe is deprived of. The reason is, because it is the time of his nurture, and so sayth the LORD to *Israel*, I could haue brought you into the land of *Canaan* at the first: it was no difficult thing to me, but *I led you forthie yeares*: to what purpose? *Dent. 8. that I might teach thee* (sayth he) *that I might nurture thee*, that thou mightst learne to know me, & to know thy selfe: that *I might humble you*, that you might learne by that to see the vanity and empriness of the creature. So the Lord deales with his children; But yet why should you not be cōtent to haue him alone for your portion? He hath all good for you, it is not for want of good will towards you, that you haue it not, it is not for want of power, but because it is best for you to want it: Therefore that also is answered, that the children of *God* want, & those that are his enemies haue abundance, but they are but land-floods of comforts, that make a great shew, & haue some reality in them to comfort for the presēt, but it is but a Pond, it is but a land-flood, the spring of cōfort belongs only to the Saints, it may be, theirs are but little, but yet they are springing, they are renewed to them from day to day, they are such springs as make glad the heart of all the household of *God*: And therefore, what if *Gods* enemies haue abundance? it is but as summer flowers, though they be set in gawdy places, yet they are but slippery places, though

In this life
Gods chil-
dren are nur-
tured by af-
flictions,
Deut. 8. 2. 5.

Simile.

The comforts
of Gods chil-
dren spring-
ing.

though they flourish for a time, it is but the flourishing of a green tree, that lasteth not long. And therefore be not mistaken in that, though *Gods* children want, and others haue it, his children haue it in a better manner. But I will not stand upon this any longer.

Use 3.
To looke
onely to God
in our wayes.

If the Lord be *All-sufficient*, then learne hence, to haue your eye onely upō him, when you haue any enterprise to doe; if there be any crosse that you would haue prevented, if there be any blessing, that you would obtaine, if there be any affliction, out of which you would haue deliverance, let your eye be to him alone, rest on him alone: for he is *All-sufficient*, he is able to bring it to passe; as he sayd here to *Abraham*, (*I am All-sufficient*) so he will be to all that are within the *Covenant* as well as to him. And therefore, I say, whatsoeuer thy case be, looke to him onely, and thou needest no other helpe, and be ready to say thus with thy selfe, the greatest meanes without his helpe, is not able to bring this enterprise to passe, it is not able to deliver me, it is not able to comfort me, it is not able to worke such a worke for me, and the weakest with him is able to do it. You see *Aśa* was able to say this in *2Chro. 14. 11.* Lord, sayth he, it is all one with thee to saue with many or with few. And the Lord made it good to him; for when he had but a few, and a great multitude came against him, you see he was saved with those few; and afterwards, when *Aśa* had a great multitude, he was not delivered, that he might learn to know the truth of that which then

God can doe
things with
weak meanes.

2Chro. 14. 11

he

he heard? And, therefore, saith he, *we rest upon thee O Lord, it is all one with thee to deliver with many or with few*: I say, so it is in all things els. Therefore, learne to conceiue thus indeed of things: we doe not usually doe so, if we did, what is the reason, that you provide so much for your children, & all your care is to leaue them portions? I would ask you but this Question; Whether can all that portion make them happie, or make your selues so, or any one else? It cannot make them happy, without *Gods* favour, without his blessing. Put the case, againe, they had his favour and blessing without this portion; Is not that enough? Is it not sufficient? We may run through many instances, but it is enough to touch upon this. And therefore thou wouldst be ready to say thus with thy selfe, If I haue never so much, if I were in the greatest float of prosperity, what is this without him? If againe I were in the lowest ebbe, is not he enough? And therefore in any businesse say this with thy selfe; All my busines now is with *God* in heaven, and not with men, nor the Creature, and therefore, if I want comfort at any time, if I cannot haue it from men, nor from the creature, yet I know where to fetch it; If I want wisdome, counsell, & advice, if I want helpe, I know whether to goe, if the Cisterne faile, I can goe to the fountaine, I can goe to him, that alone is able to be my helper in all my needs, to be my counsellor in all my doubts, and to comfort me in all my distresses. But, the thing I would presse is this, to settle your eyes upon *God* alone.

Nothing
makes happie
without Gods
favour.

2. Ob.

Answ.

We must not
joyne other
things with
God, in our
trust.

We oft suc-
ceede best,
when things
are lowest.

Instances.
Of trusting
God alone.

It may be, you will say, you haue an eyeto *God*, but you would haue other helpes too.

No: All the tryall is in this, to trust in him alone: for if you did thinke him *All-sufficient*, why should you not doe so? If he had but a part of sufficiency, and the creature had another part, you might joyne helpe with him; but since he is *All-sufficient*, you must be content with him alone. Put the case, he giue you no pawne, as he did not to *Abraham*, the Text sayth, he had not a foote of land in all his possession, and yet he beleéved, for he thought *God* was sufficient: Therefore when thou hast any thing to do, trust in him alone, and thou shalt then finde it the best done: for when we trust in him most, then we pray best, and when we pray best, we speed best: and therefore we commonly finde, when things are in the lowest condition, then we haue best successe, because, by that meanes we are taught to go to him alone. To giue you an instance of this, consider *David* and *Iacob*; I will shew you but these two cases, you shall see in *David* and *Iacob*.

David did not make hast when the *Lord* promised him the Kingdome, and sent *Samuel* to anoint him, (though at one time he did, when he fled into the land of the *Philistines* yet in the generall he did not) if he had made hast, he would haue taken away *Sauls* life, when he was put into his hands, but, sayth he, I will stay the *Lords* leasure, I will not meddle with him, *wickednesse shall come from the wicked*. What was the issue of it?

you

you see how the *Lord* brought it about without paine, and labour to him, (as you shall see in his providence, how he wheeled that about, to bring *David* to the Kingdome) you see first he takes away *Saul* by the hands of his enemies, *David*s hand was not on him, he tooke him away in due season. When that was done, then there was *Abner* a mightie Captaine, you see, he was taken away, & that without any fault of *David*s, upon a quarrell betweene *Joab* and him. When *Abner* was taken away, there was *Isboseth* left behinde; you see, there were two set a worke by *God*s providence (for those things come to passe by his providence) to take away his head when he was asleepe; so that all the posteritie of *Saul* was gone. He tooke not onely *Saul* away in the battaile, but all the rest, and there were but two left, *Mephiboseth* that was lame in his limmes, and not fit to mannage the Kingdome, who likewise, afterwards, put himself into *David*s hands, and *Isboseth*, that was lame in his minde, as the other was in his limmes. And therefore, when *Abner* was gone, there was no strength in him; So the *Lord* brought it to passe without any action of his: so it is when men learne to trust in *God*. Likewise, see it in *Nabals* case: he was making hast, he was stepping out to an inordinate way to helpe himselfe, but when he stayed himselfe, and did it not, how did the *Lord* bring it to passe without him? did not *God* himselfe take away *Nabals* life, and giue *Nabals* wife and goods, as he did *Saul*s goods, and his house, & his wiues to him?

*God*s providence in evill actions.

This

This the *Lord* did: for he trusted in him, he made not hast, but stayed on him alone. I say, if we could learne this in all our enterprises, to trust in him, he would worke our workes for us. On the other side, whersoeuer you see a man that makes hast, and that joynes others with the *Lord*, and is not content with his *All-sufficiency*; doth it not cost him much, when he will doe his own work, and will not leaue it to the *Lord* to worke it for him?

2
Instances of
trusting other
things besides
God.

Jacob, you know, what it cost him, when he made hast to get the blessing by a wrong way, how many yeares exile, how much paine, and separation from his friends? And so *Saul*. it cost him the losse of his Kingdome, for making hast when he offered sacrifice, & did breake the Commandement of *God* because the people were disperfed; And so of the rest. And therefore, *Beloved* what if there be nothing besides (for that is the case I presse) suppose you were in such a strait, that there is no more but the *Lord* to rest on, yet, if you be content to trust in him alone, he will doe it, as he did for *David*; if you will needs indent and bargain with him, then, I say, it may be, you shal haue the thing you would haue, but you were better be without it, as we see in *Math. 20.* when the workemen would not be content with the *All-sufficiency* of *God*, (as we see in that Parable) but would make a bargain with the *Lord*, we will not serue thee, say they, except thou wilt giue us so much wages, if thou wilt we wil do it: so he bargained with every man for apeny a day:

Math. 20.

Goe

Goe then, sayth he, and worke in my Vineyard, and you shal haue a penny; Well, when he comes to pay them, he giues them their Penny: they thought that was not enough, but they murmured against him; saith the *Lord*, *did you not bargain with me for a Penny?* The meaning of it is this, it doth most concerne the Labourers in *Gods* Vineyard, but it is appliable to all others. They will not worke for the *Lord* they will not reckon him *All-sufficient* but they will haue wages, they will bargain with him to haue a Penny. That is; One to haue a Benefice to maintaine him; another will worke for him, if he may haue fame; & credit, and esteeme; Another will worke for him if he may haue some great place. Sayth the *Lord*, I will giue thee that Penny, thou shalt worke in my Vineyard; I but when a man hath it (marke it) he murmurs, why? for when the end of the day comes, he sees that preferment, that riches, that credit, are but emptie things, they are but small things when he is to go into another world, there is nothing left for him, he is naked and destitute, it is but a Penny, and therefore he murmurs and complaines. That is; He sees now that it is but a poore bargain that he made; But, saith the *Lord* thou wouldst needs bargain with me for a Penny, and thou hast it. So, I say to those that are not content with the *Lords All-sufficiency*, but will haue present wages, they will bargain with the *Lord*. He will giue thee this particular, thou shalt haue this, but remember this, that it is said in *Math. 6. thou hast thy reward.*

Math. 10. 13.

When men
looke at other
things besides
GOD, they
gaine no con-
tentment.

Math. 6.

K

If

Luk. 15. 12.

Psal. 146. 3.
4. 5. 6.Two reasons
why we should
trust in God.I
From the po-
wer of God.

Rom. 4. 21.

If thou wilt haue prayse of men, and wilt doe it for that, thou shalt haue it, but that is all thou shalt haue. If a man will haue his portion, as that Sonne had of his Father, *Luk. 15. 12.* it may be, he will giue thee thy portion. The Sonne that stayed at home, had no portion given him; for, sayth his Father, *I and all that I haue is thine*. But if a man will haue his portion, and will not be content with *Gods All-sufficiency*, he shall find that it is not best for him. My Beloved Consider whether it be not better to trust in God alone, to rest on him alone. Consider that *Psal. 146. 3. 4. 5. 6.* *Trust not in Princes, nor in the sonnes of men, for their breath is in their nostrils, and their thoughts perish, but happie is he that trusts in the God of Iacob.* And he giues two reasons for it, *For he made heaven, and earth, and the Sea*; and secondly, *He keepes Covenant and mercy for ever.* There are two reasons in that place, why we shuld trust in God: One is, though the enterprise be never so great & difficult, though the blessing thou wouldst obtaine, be never so hard to come by; yet consider, thou hast to doe with him, *that made heaven and earth*. As if he should say; Lay those two things together, dost thou thinke it an easier thing to make heaven and earth, then to bring that thing to passe? If he made heaven and earth, dost thou not thinke he is able to doe that? You will say, we doubt not of his abilitie. Beloved we doe: We shewed this at large before, we will adde that to it, in *Rom. 4.* You know *Abrahams* faith is every where commended, & what was his faith? Sure-ly,

ly, he trusted in God, that he was able to doe it, he being assured, and not weak in faith, but strong; He gave glory to God, and beleeveth that he that promised was able to doe it. And though we thinke it not, there is the stop that we make in beleeving the promises concerning Gods power, that is one reason, *he made heaven and earth.* The second is, *he keepes fidelitie for ever.* And in another place (as it is interpreted) *he keepes covenant and mercy for ever.* Marke, sayth he, let Princes doe their best, alas, what can they doe? They are but weak men, their breath is in their nostrils, but *God made heaven and earth.* Secondly, sayth he, *their thoughts perish,* but *God keepes Covenant and mercy for ever,* there is no change in him.

Oh, but you will say, there may be a change in us; all my doubt is of that, of keeping Covenant on my part; thus men are readie to say.

Beloved, (for this I will be very brieft in) thou needest not feare that thy disobedience, if thou be once within the Covenant (if thou be one whose heart is *unright* with him) shall cause the Lord to depart from thee, he will not be unfaithfull to thee, though thou be weak in thy carriage to him: for *he keepes Covenant for ever.* That is. His Covenant is to keepe thy heart in his feare, that thing we forget; if the Lord keepe Covenant with us, he doth not suspend his promise of helpe upon our obedience, and leaue us so; but he promiseth to giue us a heart and a spirit to serue him; he hath promised to *circumcise our hearts to loue him, to plant his feare in our hearts,*

2
From the
truth of God.

Ob.

Ans^r.
Gods Cove-
nant is to make
us faithfull in
his Covenant.

that we shall not depart from him: and therefore in *Esay 40.* the Lord expresseth it thus; *You shall know me as Sheepe know their Shepheard, and I will make a Covenant with you, and thus and thus I will deale with you.* And how is that? Why the Covenant is not thus onely; As long as you keepe within bounds, and keepe within the Fould, as long as you goe along the *pathes of righteousnesse*, and walke in them, but this is the Covenant, that I will make, I will drine you according to that you are able to beare; if any be great with young, *I will drine them softly*, if they be lame, that they are not able to goe (sayth he) *I will take them up in mine armes, and carry them in my bosome.* If you compare this with *Ezech. 34.* you shall find there he puts downe all the slips that we are subject unto; (speaking of the time of the Gospel, when Christ should be the Shepheard,) he shewes the Covenant that he will make with those that are his; sayth he, *if any thing be lost, if a sheepe loose it selfe, this is my Covenant, I will finde it: if it be driven away by any violence or temptation, I will bring it backe againe: if there be a breach made into their hearts by any occasion through sinne and lust, I will heale them and binde them up.* This the Lord will do, this is the Covenant that he makes. Now consider these Reasons, *I made heaven and earth, and, I keepe Covenant and mercy for ever.*

Isa. 40. 11.
Ezech. 34. 16.

Ob.

But, you will say, though I must trust in the Lord, because he made heaven and earth, and because he keepes Covenant & mercy for ever, yet the

Lord

Lord doth it by meanes, he doth it by friends, by some mediate instruments.

Here is the great deceit of mankind, that wee thinke; that the *Lord* dispenseth his comforts according to those meanes that wee haue. A man thinkes, if he haue a great estate, his comforts shall be more, if he haue many friends, he thinks he shall be safer; sayth the *Lord*, *Psal. 62. If riches increase, set not your hearts upon them*: for, saith he, they are able to doe little good. *Power and kinde-nesse belongs to me* But then this objection comes in, the *Lord* dispenseth comforts by such means? No, saith the holy Ghost there, he rewards not men according to their riches, but *he rewards every man according to his workes*. And therefore thinke this with thy selfe, that thou hast abundance of outward comforts, if the *Lord* did reward thee according to them, thou hadst cause to rejoyce in them, but he will reward thee according to thy workes, and therefore trust in him, learne to reckon him to be *All-sufficient*, learne to be to him alone.

But, may not a man that trusts not in *God*, but lookes a little too much to the creature, prosper? A man againe, that withdrawes his heart from them, and trusts in the *Lord* may not see wither?

Beloved, (I will adde but that in brieft:) seeft thou a man that doth not reckon the *Lord* to be *All-sufficient* that doth not rest on him alone, but make: flesh his arm, and trusts in any Creature, that hath such thoughts as these, I haue the fauour of high persons, & therefore I am safe, or I

Ans.
God dispenseth not comfort alwayes according to our meanes.

Psal. 62. 10.

Ob.

Ans.

Ob.

Ans.

Iere. 17. 5.

God blasteth
meanes when
we trust in
them.

Iere. 17.

Tryall of tru-
sting Gods All-
suffices neie.

haue many friends to back me, & to support me, & defend me, & therfore I am safe, I haue a great estate to help me against dangers, to provide for me against the time of difficultie, and therfore it shall goe well enough with me. I say, be it thine owne case, or seest thou any man doing so, be assured that such a man shall certainly wither, cursed shall that man bee that doth this, that *makes flesh his arme*. Againe, on the other side, seest thou a man that is willing to depriue himselfe of all these things, vwhen it is to keepe a good conscience, when he is put to it? It is an euident that he resteth on *God*, that he trusts in him alone, be assured, howsoever that man may bee vnder a cloud. & though it may be winter with him for a little while, yet he shall spring again, *his light shall breake forth*, and he shall prosper, saith the Text, *Iere. 17.* (That is the place I haue reference to) *and his lease shall be greene*. The other man, saith the Text there, though *Good* do come to him, and all about him, *yet he shall not see good*, hee shall haue no part in it, but he shall surely wither sooner or later. On the other side, Though euill do come upon this man that trusts in *God*, yet hee shall not see euill. Now, consider (that we may draw to a conclusion) whether you doe this or no, which you are here exhorted unto.

But it may be, a man vvill be ready to say, I hope I do performe this. It is vvell, if you do. But (I wil say but one word to you,) if you do this, looke upō *God* as *All-sufficient*, if you reckon him your portion, do you walke as one that sees him in his great-

greatnesse and in his almighty power? Remember that in *Pro. 30.* vwhen *Agur* looks upon *God* and himselfe together, sayth he, *I am worse then a Beast, I haue not the understanding of a man in mee.* And why? saith he, *I haue not the knowledge of the holy one, he that ascends, and he that descends, he that holds the winds in his fist, hee that gathers the waters in his lap as into a garment, he that stretcheth forth the ends of the earth, and that settles it, who knowes him,* sayth he, *who can tell his name or his sonnes name?* The meaning of this is; sayth he when I consider what *God* is, and begin to thinke how I haue vwalked with him, and how short I am of knowing him as I should, saith he, I am as a beast I am confounded and amazed. Now, consider that, and make it your owne case, *who walkes with God, and seeth him that ascends and descends,* (which hath referenceto that vision that appeared to *Iacob*; The *Lord* was on the toppe of the Ladder, and the *Angels* descended and ascended. That is; All the Creatures both in heaven and earth, are like messengers that goe to and fro at his Commandement) who walks with *God* as knowing this providence of his, that sets the *Angels* a-vvorke, all the hoasts, all the particulars of them in their kinde, to do this businesse, and that businesse: Who walks with *God*, as seeing him sending a messenger to doe every thing that wee see done in the World, sending a messenger to take away such a mans life, to giue another life and health, sending a messenger to remooue such a difficultie from one man? And againe, stopping

Pro. 30. 2, 3, 4.

Gods hand
must bee seene
in all events.

up another mans passage? This you cal accident when you see a concurrence of two things together, the cause whereof you know nor, but the *Lord* knowes both, who walkes with the *Lord* as seeing him doe this or that through the ends of the earth? Againe, *hee holds the winds in his fist*; who sees him as such a *God*, that is able to hold the windes in his fist? Who lookes upon him as such a *God*? The breath of a man, that is lesse then the winde, he holds it in his fist, as a man holds a thing in his hand, which he keepe there at his pleasure. Who lookes upon *God*, as thus great in power? And so againe, breathing the *holy Ghost*, who lookes upon *God*, as one that dispenseth it, as it pleaseth him to giue it & withdraw it at his will? Who lookes upon him, as one sending forth motions, and injecting them into the mind, stirring it this way, or that way, as the winds, and the stormes, and the Creatures? He hath them all in his hand, & holds them all in his fist: for by these workes of nature, wee may learne to know the greatnesse of *God*, and to reflect upon our selues, and see how farre we are short of him.

Note.

Gods workes
in nature
should lead us
to see his deal-
ling with his
Church.

And so againe, who lookes upon him as lap-
ping up the waters as in a garment? That is;
When the Sea is outrageous, yet hee takes it as
you would take a little water in your lap, some-
times hee containes it, and gathers it up, and
sometimes hee lets it loose againe. And so like-
wise, hee is able, when the people are unruly,
even great Nations that sometimes are readie to
overspread his Church, and to run over it with
proud

proud waues, yet he is able to keepethem backe, he is able to restrainethem, and to shut them up with barres and doores, as he doth the waters. He that lappes the waters in a garment, is he not able to restrainemen that are violentagainst us in wrath? *Who can stand before wrath and envie?* it is like a violent water, that over-flowes all, and that carries all before it; Yet he that laps the waters as a garment, hee is able to restrainethem wheresoever he findes them. And so againe, who walks with him, as knowing him that establisheth the ends of the earth? That is; (as the originall shewes more clearly) as one that hath founded the great and weightie earth upon nothing; Saith he, that *God* (when a mans spirit hath instability, and inconstancy in it naturally) he that establisheth the earth upon nothing, making a mightie building where there was no foundation, he can establish thy spirit too. Suppose there be nothing to support the Church, to support a man when he is falling, or that he hath no friend to prop him, nothing to underlay, yet hee (that hath set the earth upon nothing, but upon the thinne aire, that, you know, is not able to support it, onely hee sayth to the earth stand there) is he not able to support a man in any case. See now the *Lord* in this greatnesse of his. But who walkes as seeing him thus in his greatnesse, and in his *All-sufficiencie*? For all these doe but expresse the *All-sufficiencie* of *God*. *Beloved*, if we did it, why are our hearts discouraged? Why doe wee hang downe our heads upon every occasion, when

God establisheth mans spirit.

A signe of doubting of Gods *All-sufficiencie*.

We should not
be dismayed
in the Churches
troubles.

whē troubles come? If we see the *Lord* in his *All-sufficiency*, he is able to stay our hearts, if we trust in him alone. What though he suffer his Church to be over-runne with enemies for a time? What though he suffer men to prevaile against it, (as you see how the Adversaries now prevaile against the Church of *God* by their strength) yet, if you did see him in his *All-sufficiency*, your hearts would not faile you a jot. You may either apply it to the Churches, or to your own particular cases. (And to give you yet an instance of these sensible things.) When the disease prevailed far on *Hezekiah*, saith the *Lord*, thou shalt see *Hezekiah* what I can doe, *I wil make the shadow to goe backwards*. Thinke with thy selfe, though the disease be gone far, yet I, that made the shadow to goe backwards; am I not able to make thy disease to returne? And we may say of any trouble, or affliction, of any temptation, or crosse that lyes on you, that you thinke it so farre gone, that there is no calling of it againe, yet he that made the shadow to go backward, is he not able to reduce it? And so againe, when you see the Church in such a case as it is now in, we are ready to cast away all hope, and to say, What shall we doe?

Consider that which was sayd to *Gideon* (as we are readie to say, when we heare the *Lord* is *All-sufficient*, he hath enough; if hee be with us, we desire no more) we make the objection vvith *Gideon* thus; *If the Lord be with us, why is it thus? Why is Israel oppressed?* Saith the *Lord* to *Gideon*, thou shalt see what I am able to doe, *when the*
Fleece

Fleece is dry, all the earth shall be wet, and when the earth shall be dry, the Fleece shall be wet. As if he had sayd, Though the Church that little *Fleece* now be over-flowne, yet I can dry it up, and lay misery upon the enemies, as they were in peace, when that was afflicted.

The like you see in *Gen. 15.* where there is another resemblance of the Church, when the Sacrifices were cut in pieces, & he had divided the *Rammes*; sayth the Text, *the Fowles came and would have devoured them.* There are two similitudes of the troubles of the Church, & Gods rescuing them. When the *Crowes* came, *Abraham drone them away.* That was one. And the other was when there was a very fearefull darkenesse, there came a *Burning Furnace, and a Lampe.* The meaning is this; The Church then was in *Egypt*; (for that he hath reference to) it was a dead *Sheepe*, exposed to *Ravens*, and you would thinke there was nothing there to helpe it, but it must needs be devoured. Why yet saith the *Lord*, though it be thus neere, I will drive away the *Ravens*, and I will saue my Church. You know, what the strength of *Pharaoh* and of *Egypt* was. Again, sayth he, the Church was in fearefull darkenesse, in the valley of the shadow of death. That is; They thought, they should never be recovered, you know, what wayes *Pharaoh* tooke, & at how low an ebbe the Church was, when hee would haue all the males destroyed. Who would haue sayd, that this Church should haue recovered? Yet, as, after this fearefull darkenes, the *Furnace*

The Church afflicted, resembled by *Gideons fleece*, and *Abrahams sacrifice.*
Gen. 15. 10.
11.

Two similitudes of the Churches troubles,

Isay 40.

The greatest
strength of e-
nemies can-
not prevaile
against God.

Simile.

Note.

came and gaue light, so saith he, I will scatter this darkenes. *Beleued*, consider if you beleue *Gods All-sufficiencie*, and consider, if thou doest thus know him in his greatnes, what though the nations bee exceeding great and strong that come against the Church, yet in *Esay 40.* (it is to that purpose brought in.) What are they to the *Lord*? *they are but as the dust of the Ballance, or as the drop of the Bucket.* The Bucket it selfe is no great thing, but the drops that fall from the Bucket, when it ariseth out of the Wel, they are exceeding smal; Sayth he, the Nations are no more to me, than the drop of a Bucket, or the dust of the Ballance, which doth not sway them either way; So looke what I do, the Nations are not able to sway me, be they never so strong, they are not able to turn me, but according as I pitch things they shal stand

Now consider whether you be able to comfort your selues thus out of *Gods All-sufficiencie*. We doe, for the most part, as *Hagar* did, when the bottle was spent, she falls a crying, she was undone, she and her childe should dye, and there was no more hope, till the Lord opened her eyes to see a Fountaine neere her: the Fountaine was neere her, but she saw it not; when she saw it, she was well enough. Is it not so with us all? because the Bottle is dried up, because such a meanes is taken away, we thinke presently there is no more hope, when the fountain is neere, the *Lord him selfe* is the fountain, & he is neere, if he did open your eies to see. Consider whether you walk thus with *God*, as seeing him in his greatnesse. If we did see him

him in his greatnesse, why should Torches and Candles haue so great a light before us? That is; Why should we regard men so much? Put the case, many Nations were against thee, thou wouldst looke upon all those in comparison of God, as a drop of the Bucket, or as a little dust on the Ballance. Art thou able to doe so, to see and know him thus in his greatnesse?

if thou be not, certainly, thou art exceeding short of seeing God in his *All-sufficiency*.

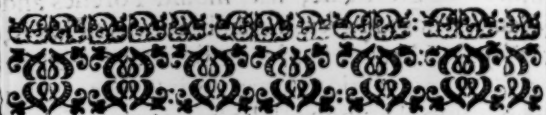
So much for this time.

Simile.

When we see God in his greatnesse, all other things seeme little.

FINIS.





THE
FOURTH
SERMON.

GENESIS 17. 1.

I am G O D All-sufficient.

Use 4.
To comfort
us in our im-
perfect obedi-
ence.



Nother use, and deduction that we will draw from this poynt, that *God is All-sufficient*, is, to comfort us in regard of our *imperfect obedience*. We ought not to thinke, because we are not exact in keeping all the Commandements of *God*, because we haue much un-*evennesse* in our wayes, because we are not able to keepe the Rule so strictly as we ought, that therefore *God* rejects us: for he is *All-sufficient* in himselfe, he needs not our righteousnesse, and therefore he can well beare with the imperfections of our righteousnesse. You shall see this use made of it *Act. 17. 24. 25. God that made all things, the world, and all that is therein, seeing he is Lord of heaven*

Act. 17. 24. 25

heaven and earth, he dwels not in Temples made with hands, neither is he worshipped with mens hands, as if he needed any thing, (Marke) he gines to all life, and breath, and all things. Thus the Apostle makes his argument: if God, sayth he, made the world, and all things therein, if he giveth to all life, and breath, and all things; then when you doe worship him, it is not because he hath any neede of your worship, or any need of your righteoufnesse, or of all that you can doe, he hath enough, he doth it not as if he needed any thing: for he is *All-sufficient*. And so likewise in *Psal. 50. 12.* sayth the Lord there, *If I be hungry, I will not tell thee.* That is; To shew how little neede he hath of Sacrifices, how little regard he had to the, when they were brought in, and how little he was moved when they fayled in it. For, sayth he, *all are mine, the sheepe upon a thousand mountaines are mine:* If I be hungry I will not tell thee. That is; I may satisfie my selfe, (I do but apply it by way of allusion.) If I would haue Sacrifice in abundance, might I not haue it? If I were hungry after them, who could keepe them from me? We may say the same of the obedience of his children: If he were hungry. That is; If he were desirous of perfect & absolute obedience, could he not haue it? Hath he not spirit enough? Hath he not grace enough to put into their hearts, that he might reape the full fruits of righteoufnesse? And therefore, I say, in regard of Gods *All-sufficiencie*, he needs it not; and if he need it not, he will be content with a more imperfect measure of it, since he

is

God hath no
need of our
service.

Psal. 50. 11.

If God had
need of our
obedience, he
could make
us yeeld per-
fect obedi-
ence.

Iob 35. 6. 7.

Sinne & righteousnesse, the two pathes men walke in.

is no looser by it. This is to perswade our hearts more fully of that truth, which we assent unto with some difficultie: for we are something discouraged with the imperfections of our obedience, whose faith is not weakened by it? Who comes not more uncheerfully before God, because of it? Now, if that feare were taken away we would draw neere more boldly. We see what Iob sayth in this case, Iob 35. 6. 7. *If thou sinnest, what dost thou against him, yea, when thy sinnes are many, what dost thou to him? If thou be righteous, what givest thou to him? or what receiveth he at thy hands?* Marke, you know, sinne and righteousness, are the two pathes that we walke in, those are all that trouble us; the sins that we commit, and the defects of our righteousness. Sayth he, *if thou sinne, what is that to him?* It doth him no hurt. Again, *if thou faile in thy righteousness, or in thy performances, it is all one that way: for it reacheth not to him: because he is blessed for ever, he hath all sufficiency in himselfe: and therefore he pleaseth so to administer the world, and so to guide the hearts of his children, and to dispense to them but such a measure of grace, to leaue sinfull lusts in them in such a measure unmortified: because himselfe is neither a gainer, nor a looser: therefore let not your faith be weakened at this his administration of things, let not carnall feares possess your hearts, to keepe you off from comming with boldnesse to him: since he is All-sufficient, since he needs not your righteousness, he can be without it.*

Moreover;

Moreover; This we may draw further from it; if *God* be thus *All-sufficient*, that what we doe, comes not neere him, then all the Commandements that *God* giues to the sonnes of men, are for their good, and not for his profit. Marke that that should breede in us a great willingnesse to keepe his Commandements, and a great chearefulnessse to performe them, when we understand that it is for our owne good. When a servant knows that all is for his own good that he doth, he will goe about all the businesse his Master imployeth him in with more charefulness, because he loues himselfe; this is a principle *God* hath put into nature. Now, if *God* be *All-sufficient* then he commands nothing for his owne benefit in any thing; no, not in that, in which he seemes most to doe it.

The Sabbath, that he hath taken for himselfe, and hath called it his day; Some may aske, is not that for his own sake? No: *God* sayth, *the Sabbath is made for man*. As if he should say; If it had been made for mine owne sake, I would haue taken more then one day from you; But I haue given it for your sake, I made it for man; for man could not be without it, he could not be religious without it, his heart could not keep neere to *God* without it, it would soone be estranged from him, it would be over-grown with weeds, if it were not looked to ever and anon, he would soone be defective in his knowledge, he would soone forget the purpose that he takes to himselfe: therefore the Sabbath is made for man. That is one day

L

where-

Mans benefit
should encourage him to
Gods service.

That Gods
Commandments
are for mans
good, declared
by Instances,

I
In the Sabbath.

wherein the *Lord* commands him to set aside all other busines, and to intend his service. And that which is said of the Sabbath, may be said of all other Commandements: for he is *All-sufficient*.

2
In selfe-deniall.

Isa. 48. 17.

Sathans service to our hurt.

Wee giue nothing to God in our obedience.

He bids a man *deny himselfe, and take up his crosse*. Is it for him? No, my *Beloved*, it is for our selues, and therefore when a man denies himselfe in his profit, in his credit, when he denies himselfe in the satisfying of his lusts; all this is for his owne profit: as you haue it clearly set downe in *Isay 48. 17. I am the Lord that teacheth thee to profit*. therefore *hearken to my Commandements*. As if he should say, It is for thy profit that I command thee, & not for my own: therefore let that cause thee the more willingly to do it: that is often repeated in *Dent. the Commandements that I haue giuen thee for thy wealth, for thy good*. *Beloved*, all the Commandements of Sathan are for our hurt, wee doe him service as bond-slaues serue their Masters, not for their owne profit, but for their Masters. But all the service, we doe to *God* is for our wealth; for he is *All-sufficient*.

Last of all. If *God* be *All-sufficient*, then when you performe any thing, do not thinke that you giue any thing to the *Lord*, and so looke for recompence, (there is that secret Popery in every mans heart, that he thinks when he hath done any speciall service, to be rewarded for it) Indeed if thou shouldst do *God* a good turn, thou mightst looke for somewhat againe at his hands, but it is done to him that is *All-sufficient*, & how can you do him a good turne? how can you giue to him?

Marke,

Mark, It is the ground which the Apostle layeth Rom. 11. 34. *Who hath given to him, and it shall be recompenced to him?* He that is capable of no gift, there can be nothing done to him, to premerit any thing: For he is *All-sufficient* there can be no addition made to him, and, sayth he, dost thou looke for any recompence? What doest thou els but giue to him of his owne? Shall a man merit in giving to the Lord the fruits of his owne Vineyard, the Apples of his own Orchard? When as all the graces we haue are but as streames springing from that fountaine that he hath put into us, therfore when thou hast done thy best, say within thy selfe unto thine own heart; I am but an *unprofitable servant*, I can looke for nothing for all this: for he is *All-sufficient*, and needs it not, I haue done him no good turne, I haue given him nothing, he is incapable of my gift, & therefore I look for no recompence, as by merit from him.

Againe, If God be *All-sufficient*, let us be exhorted to make a *Covenant* with him; for (as I told you before) these words doe but containe the *Covenant* betweene God and us. Now, this is the *Covenant* that God will make with you; if you will enter into *Covenant* with him, that he will be *All-sufficient* to you. Now, that which is expressed here generally, I find in other places, divided into these three particulars, wherein the *All-sufficiency* of God consists, as if they were the three parts of this *Covenant*.

First. He is *All-sufficient* to iustifie, and to forgive us our finnes.

Rom. 11. 34.

Use 5.
Gods *All-sufficiency* should perswade us to enter into covenant with him.

The 3. parts
of the *Covenant*.

I

2

Secondly. He is *All-sufficient*, to sanctifie us, and to heale our infirmities.

3

Thirdly. He is *All-sufficient* to provide for us whatsoever we need; so that no good thing shall be wanting to us.

Ierc. 31. 34.
Heb. 8. 9. 10.
Ezek. 36.

These are the three parts of the *Covenant* which we finde set downe in divers places; in *Ier. 31. 34. Heb. 8. 9. 10. 16.* But most clearely are they set downe in *Ezek. 36.* sayth the Lord there; *I will poure cleane water upon you, you shall be cleane, yea, from all your filthines, and from all your Idols will I cleanse you.* There is one part of the *Covenant*, that he wil cleanse us from all our sinnes That is; from the guilt and the punishment of them. Secondly. *A new heart will I give you, also a new spirit will I put into you, and I will take away your stonie hearts out of your bodies, and I will give you a heart of flesh.* There is the second part of the *Covenant*, consisting of Sanctificatiō. The third is. *You shall dwell in the Land that I gave to your Fathers, and I will call for Corne, and I will increase it, and I will lay no more famine upon you, and I will multiply the fruit of the tree, and the increase of the field, that you beare no more the reproach of famine among the Heathen.* Here are the particulars set downe; some are named for the rest; I will call for Corne & Wine. That is; For whatsoever you want: That is the third part of the *Covenant*. These are the three parts of the *Covenant*, which I shall spend this time in opening, & shewing you, that God is sufficient in all, and to answer those objections that mens hearts haue against his *All-sufficiency* for the

the heart is ready to object against these three to haue sinnes forgiven, to be sanctified, and to haue abundance of all good things, belonging to this present life: in all these he is *All-sufficient*. to fulfill all the desires of mens hearts. Now, to begin with the first.

First, I say, Hee is *All-sufficient* to take away all our sinnes. It may be, when you heare this point, you will say, it is an easie thing to beleuee it, there is no difficulty in this, the Lord is *All-sufficient* to forgiue sinnes. Surely, whatsoeuer vve say, or pretend, vve find in experience it is exceeding hard. Who is able so fully to beleuee the forgiuenesse of his sins, as he ought? Who is able to doe it when he is put to it? At the day of death, at the time of extremity, at that time when the conscience stirres up all his strength, and opposeth it selfe against him, when all his sinnes are presented unto him in their colours, who is able then to beleuee it? therefore we had need to finde out the *All-sufficiency* of God in this: for the greatnes and exceeding largeness of his power is shewed in it, in nothing more then in forgiving of sinnes. *Hosea II. 9.* Seethere how the Lord expresseth it, Sayth he, *I will not execute the fiercene: of my wrath, I will not returne to destroy Ephraim; for I am God and not man.* Marke it, when we haue committed any sinne against God, we commonly thinke thus with our selues, if my sinnes vvere but as other mens, if my sinnes wanted these and these circumstances, I could beleuee the forgiuenesse of them, but something, or other, a man

Gods *All-sufficiency* in forgiving our sinnes.

It is hard to beleuee the forgiuenesse of sinnes.

Hosea II. 9.

Gods forgiv-
nesse without
comparison.

Isay 55.7.

bath still to object. Now sayth the *Lord* it is very true. If I were as man is, it could not be but that I should execute the fiercenesse of my wrath upon *Ephraim*, who hath provoked me so exceedingly (for *Ephraim* was part of *Israel*, and is put for all *Israel*; and the *Prophet* wrote this in the time of *Ieroboam*, the sonne of *Ioash* when *Israel* abounded in finnes, and in Idolatry) but, saith the *Lord*, though their finnes be exceeding great, yet I am able to forgive them: for I am *God*, and not man. As if he should say; looke upon weake man, and compare *God* & man together, and see how farre *God* exceeds man: see how much he is stronger then man, being infinite and almighty; so sayth he, his mercy exceeds the mercy of man; As if he should say, If I were not *God*, it were impossible I should forgive the sins of *Ephraim*, which they haue multiplied against me from time to time. So likewise, in *Isay* 55.7. the *Lord* calsthem in there, and useth this as an argument: for, sayth he, *I will forgive, and multiply my pardons*; so the Word signifies in the Originall, when a man makes this objection. But it is more then any man can beleue, that my finnes that I haue thus and thus repeated, that the *Lord* can so easily put them away, and multiply his pardons, as I haue multiplied my finnes? Sayth he, *my thoughts are not as your thoughts, my wayes are not as your wayes, but as high as the heaven is above the earth, so are my thoughts above your thoughts, and my wayes above your wayes*. That is; As a man lookes to heaven, and considers the great distance betweene the earth,

earth, and it, so farre, sayth he, do my thoughts, exceed your thoughts. That is; When you think with your selues, I cannot forgiue, because you measure me, and draw a scantling of me by your selues, whē you haue gone to the utmost of your thoughts, my thoughts exceede yours as much as heaven exceeds the earth. And therefore, saith he, *my wayes are not as your wayes.* That is; When you could not forgiue, yet I am able to forgiue, in so great a disproportion. We doe with this as we doe with al the Attributes of *God*, we are able to thinke him powerfull as a man, but to thinke him powerfull as *God*, there we come short. We are able to thinke him mercifull as a man, but to thinke him mercifull as *God*, there our thoughts are at an end; wee can thinke and see no reason why he should pardon us. Now, sayth the *Lord*, my thoughts go beyond your thoughts as much as the distance is betweene heaven and earth. If you say to me, who doubts of this, that the *Lord* is able to forgiue? My *Beloved*, if wee did not doubt of it; what is the reason, when great sins are committed, that you fall to questioning of *Gods* mercy, when you can more easily beleue a smaller sinne to be forgiven? Therefore certainly, men doubt of his power, whether he bee able to forgiue: for, if the difference of sin doe cause in you unbelieve, it cannot be that you pitch upon the power of *God*, and his readinesse to forgiue. Therefore it is certaine, that it is his power that is called in question, and therefore the thing we haue to doe, is to make this

We thinke of
Gods Attri-
butes compa-
ratiuely.

In doubting
of forgiuenes,
we question
Gods power.

Ob.

Ans^r.
To forgive
sinnes, is a
matter of
power.

Rich in mer-
cy, what?

Rom. 9. 22. 23

good to you, that the *Lord* is able to forgive.

But you will say to me: It is true; If it were a matter of power, I make no question.

You shall find it a matter of power: take a man, Is it not a matter of strength in him to forgive, to passe by an infirmity? If it be strength in a man to be meeke, to forgive, and to passe by injuries, to be kinde to those that be unkind to him; Is it not also power in *God* to do so? Besides, is it not a power to be rich? Riches giue a man potency, and the *Lord* is sayd to be rich in mercy. That is; As a man that is rich, though he giue much, yet hee is not exhausted; So, when you haue made thus much use of *Gods* mercy, yet still there is more behinde, still there is more and more mercie for you, there is a spring of mercy, there is no end of it. Besides, as there is a power in his wrath, *Who knows the power of his wrath?* So likewise there is a power in his mercy; as we see *Rom. 9. 22. 23.* (it is a place worth the considering for this purpose) *What if God to shew his wrath, and to make his power knowne, will suffer with long patience, the vessels of wrath prepared for destruction?* (And the next Verse is thus to be read, otherwise, you cannot make the sense perfect) *And what if he would also, to shew the greatnesse of his power, declare the riches of his glory vpon the vessels of mercy, that he hath prepared to glory?* (Marke) as *God* shewes the greatnesse of his power in executing wrath upon euill men; so he shewes the exceeding greatnes of his power, and declares his glorious riches. That is; The riches of his mercy upon the Saints.

Now,

Now, as it is hard to find out the depth of the one, so it is to find out the depth of the other, to consider the height, the length, and breadth, and depth of his mercy. When a man considers his finnes, and looks upon them in the height of them, in breadth, and depth of them, when hee sees a heape of finnes piled up together, reaching up to the heavens, and downe againe to the bottom of hell; now to beleue, that the mercy of God is higher then these sins, and that the depth of his mercy is deeper then they; This is to *comprehend the length, and breadth, and depth of mercy in him.* Eph. 3. This is exceeding hard and a great thing for us to do; but yet this the Lord is able to doe, his mercy is able to swallow them up; and therefore, you shall find this expression in *Iam. 2. Mercy rejoiceth against Iudgement*; As if he should say; There is a certaine contention between the sins that we commit, & the mercy of God; though our finnes oppose his mercy, yet his mercy is greater, and at length, it over-comes them, and rejoiceth against them, as a man rejoiceth against an adversary that he hath subdued. Therefore herein we must labour to see *Gods All-sufficiency*; that although our sins be exceeding great yet the largeness of his mercy, is able to swallow them up.

But you will say to me, we could beleue this, if we were qualified, but all the difficulty is to beleue it, when we want those qualifications that God requires, softnesse of heart, godly sorrow, truth of repentance, &c.

Eph. 3. 10.

Iames 2. 13.

Note.

Ob.

To

Neither sinne
nor emptines,
should discour-
rage us from
beleeving for-
giuenesse.

When we
doubt of for-
giuenesse we
forget Christ.

To this, I answer briefly, that whatsoever thou seest, that discourageth thee, that thou seest in thine owne heart, when thou reflectest upon it, it is either sinne or emptinesse. That is; A want of that righteousness that should be in thee. If it be sinne, the greatnesse of his mercy is able to swallow it up. And if it be emptinesse, know this, that he is rich in mercy, and *All-sufficient*, able to bestow this riches, even upō nothing: you know he did bestow all the glory of the Creature on it when it was nothing. There was nothing, you know, when he made the world: when he made the *Angels*, what was it he bestowed his riches upon? And is hee not able to bestow it on thee, though ther be an emptines in thine heart? Therefore, thinke with thy selfe, what is the exceeding greatnes of his loue. It was a great loue that moved him to giue *Christ* to us; but after we are in *Christ* then you must consider this, that his loue hath increased to a full object, his loue is fully bestowed on him, and is derived from *Christ* to us.

When we doubt so much of the forgiveness of our sins, it is because we forget *Christ*, we thinke *Gods* loue is pitched immediatly upon us. I say, that wil helpe us, though there be an emptinesse, yet he is able to bestow al this upon nothing: but this will helpe us much more, when the fulnesse of loue, which falls upon his Son, is derived upon us, it is not bestowed upon us immediatly. Now thou must thinke with thy selfe, though there be nothing in me, why he should bestow so great a degree of loue on me, as to swallow up all my finnes,

finnes, yea, all the degrees of my finnes, to overcome them, and subdue them, yet if the fulnesse of his loue, that he loues *Christ* with, be derived on me, what need I make question?

But you will say againe, What needs this perswasion of *Gods All-sufficiencie* in forgiving? This is but to open a doore of libertie, to make men more loose?

Beloved, It is not so, it is the most profitable thing you can doe for your owne soules, to beleue his *All-sufficiencie*, in forgiving finnes, as well as his *All-sufficiencie* in any thing besides: therfore we see in *Rom. 6.* concerning the abounding of grace (for so the objection stands) *where sinne hath abounded, there grace hath abounded much more* If mens sins be multiplyed, grace and mercy shall be multiplyed much more, and still outgo, and swallow them up, *Shall we therefore sinne that grace may abound*, or because grace hath abounded? No, sayth the Apostle, for the abundance of grace kils sinne (for so the consequence stands,) *how shall we that are dead to sinne, live any longer therein?* So that his answer stands thus; Sayth he, the abundance of grace doth not cause men to sinne more: for it kils sinne. And therefore the more we beleue this *All-sufficiencie* in God to forgiue sin, the more sinne is killed in us, it is not enlarged by it, life is not given to sin by it, but we are made more dead to sinne by it.

You will say, how can that be?

Because the beleaving of *Gods All-sufficiencie* in forgiving our sins, increaseth our loue, and our joy.

Ob.

Ans.
The assurance of forgiuenes doth not make men carelesse.

Rom. 6. 15. 16

Grace kils sin, and not in-crease it.

Ob.
Ans.

Beliefe of
Gods All-suffi-
ciency to for-
giue increaseth
loue.

Spiritual loue
eates our car-
nall delights.

A double
feare.

1
Keepes from
comming in
to God.

2
From going
out from him.

joy. It increaseth our loue; for, when there is no scruple in our hearts of Gods loue towards us, it makes our loue more perfect towards him. It increaseth our joy also; because when we haue a full assurance of the forgiuenesse of our sinnes, that fills the heart with joy & peace in the holy Ghost. Now spirituall loue eates out of the heart all carnal delights, all sinfull lusts, & all inordinate loue unto the creature. And so likewise, spirituall joy takes away the vigor of all carnall joy, and sinful delight: So, the more you see this *All-sufficiencie* of God towards you in loue, the more you are able to beleue it, and the more it kills sin in you, the more it sanctifies you, & the more it drawes you to God. Therefore this is to be considered, to help us against this objection, that there is a double feare; the one is that which keepes us from comming to God: The other is a feare that keepes us from going out from God. We are very apt to exceed in the first feare, and to come short in the second. Now, the feare that keepes us from coming in to God, is a feare that he is not ready to forgiue, that he is not *All-sufficient*, that he hath not power enough of mercy to forgiue our sinnes, and to heale our infirmities; this makes a man timorous and fearefull; as a man is fearefull to come neere a Iudge, to come neere one that is terrible: Now the more this feare is taken away, the neerer we come, the neerer we draw in assurance of faith to him.

On the other side; there is a feare that keepes us from going out from God, and that is the more

we

we beleue this *All-sufficiencie*, the more we beleue that happinesse is in him; the more we beleue the riches of his mercy, & the abundance of his goodnesse, the more we feare to step out from him, to haue our hearts estranged from him, to haue our hearts set loose. Now, the more we can beleue this *All-sufficiencie*, the more it takes away the first feare, and increaseth the second, it takes away the feare that keepes us from coming in to *God*, and it increaseth the feare that keepes us from going out from *God*. So much shall serue for this first, the *All-sufficiencie* of *God* in forgiving sinne.

The second part of the *Covenant* is his *All-sufficiency* in healing our sinnes, or in sanctifying us; as you haue it in *Psal. 103. That forgives, all our sinnes, and heales all our infirmities.* This belongeth also to his *All-sufficiencie*. This is a necessary poynt to beleue; It serues likewise to bring us into the *Lord*: for a man is readie to bring us into the *Lord*: for a man is readie to make this objection, when he looks upon *Gods* wayes, the wayes of righteousness, and then upon the strength of his lusts, he is ready to say with himselfe: how shall I be able to leade a holy life, as I ought to doe? This is the answer to it: *God* is *All-sufficient*. He that is able to bid the light shine out of darkenesse, sayth the *Apostle*, he is able to kindle a light in thy darke heart, where there is not a jot of goodnes, though thy heart be neuer so averse, he is able to change that heart of thine, and therefore say not, I shall never be able to doe it: for he is able to take away all that reluctancy.

For

2
Gods All-sufficiency in sanctifying us.
Psal. 103. 3.

Note.

Ob.

Ans.
God chāgeeth
the nature of
things.

God leads the
Creatures to
their end in
a way fitting
their nature.

Note.

When the
heart is chan-
ged, the wayes
of God are
easie.

For hence comes the difficultie : how shall the strength of my lusts, this crooked and perverse heart of mine, & the straight wayes of God stand together.

It is very true. If thy heart continue in that temper, it is impossible; but the Lord, that is *All-sufficient*, is able to take away that reluctancie : for he doth in the worke of grace, as he doth in the worke of nature: he doth not as we doe, when we would haue an Arrow goe to the mark, when we throw a stone upward, we are not able to change the nature of it, but we put it on by force. God carries all things to their end, by giving them a nature suitable to that end. An Archer makes an impression upon an Arrow, but it is a violent impression ; God carries every thing to that end, to which he hath appointed it, but with this difference, he makes not a violent impression, but a naturall impression, & therefore he doth it not by an onely immediate hand of his own as we doe, but he causeth the Creature to goe on of it selfe, to this or to that purpose, to this or that end. And so he doth in the worke of grace ; he doth not carry a man on to the wayes of righteousness, leaving him in the state of nature, taking him as he is, but he takes away that heart of his, and imprints the habits of grace in it, & he changeth a mans heart, so that he is carried willingly to the wayes of God, as the creature is carried by a naturall instinct to its owne place, or to the thing it desires. So that thou mayst thinke thus with thy selfe : It is true, if I haue my old heart,

my

my old lusts still, there must needs be such a reluctance, as I shall not be able to overcome; but, if the *Lord* change this heart of mine, & take away these lusts, if the *Lord* put another impression upon me that is naturall to me, which is like that instinct he putteth into the creature, then it is easie for me to doe it. And this the *Lord* out of his *All-sufficiency* is able to doe.

But you will be readie to object, if the *Lord* be thus *All sufficient*, if he be able thus to kindle light in the dark heart, to change a mans crooked and perverse spirit, to implant and ingraft such naturall habits, & instincts into it, to carry it on with such facilitie and connaturalnesse to the wayes of his Commandements, why am I thus? why am I no more able to overcome my sinnes? why doe I fall backe so often to the same sinne? why doe I come short of the performance of such purposes and desires? Why doe I finde so many things in my life contrary to the Rules of Sanctification, and so contrary to this *All-sufficient* power of *God*?

To this I answer. First; It may be it is from hence, that thou observeest not those Rules by which *God* communicates this *All-sufficiency*. and this power of his. What though the *Lord* be willing to communicate it, yet there are some Rules to be observed, which himselfe hath given? That is; thou must diligently attend upon his ordinances, thou must obserue & keepe them, thou must be carefull to abstaine from the occasiōs he bids thee abstain from: if thou fayle in either of these,

he

Ob.

Ans.

We haue many imperfections, though *God* be able to sanctifie us.

¶

Because wee obserue not *Gods* rules.

he hath made thee no promise to helpe thee with his *All-sufficiencie*. *Sampson*, as long as the *Lord* was with him, you know, had great strength, you know, the *Lord* tels him so long as he nourished his hayre, so long he would be with him, which was but a symboll of *Gods* presence, but it was such a thing, as he would haue him to keepe exactly, and, if he did not keepe that, hee would withdraw his presence, and would not be with him. So likewise, the *Nazarites* were commanded to abstaine from drinking Wine, if they dranke wine, the *Lord* would withdraw himselfe. And so it is in this case: the *Lord* hath appointed us to keepe his ordinances, & so long he will be with us, to be *All-sufficient* to us, to giue us strength to inable us to doe the duties he commands us, & to abstaine from the evils he would not haue us to doe: but we must keepe his ordinances, and goe by his Rules, and if we sayle in either of them, that we neglect the means, or adventure upon the occasions, now the *Lord* is discharged of his promise, as we may say, the *Lord* now withdraws his power frō us, as he did from *Sampson*. If you will needs marry with such a people, sayth the *Lord*. they shall turne away your hearts: for now I will not keepe you. If you will needs touch that tree, if you will needs goe into such a company, if you will needs gaze upon such objects: or, if againe, you will neglect prayer, and hearing, and sanctifying the Sabbath, if you will neglect to obserue the rules that he hath appointed, in all these cases, the *Lord* withdrawes his

Note.

All.

All sufficiency. And therefore lay the fault where it is; That is; Upon our selues. Doe not say with thy selfe, it is because the *Lord* is not *All-sufficient*, but rather thinkethat he can giue power to goe through the worke he hath appointed me to doe, but it is because I haue not kept his rules, I haue neglected the meanes, I haue ventured upon such occasions.

Secondly, Consider with thy selfe, that the *Lord* doth this to humble thee. It may be he is willing to bestow a greater measure of grace, but he dispenseth a lesser measure; it is that the heart may be kept humble: for humilitie is the Nurse of graces, take away that, and grace withers in the heart. And therefore when he is willing to bestow a mercy or grace on us, he doth as he did with *Iacob*, he leaues a lameness together with it, he will not bestow it on us, that he will make us perfect, but he leaues some defects, some wants, that by that humilitie may be preserved, and that may cause us to cleaue to him, and depend upon him; that hee may keepe us from an *All-sufficiency* in our selues, and teach us to waite on him: for without that, he doth not communicate and dispense unto us that sufficiency that is in himselfe.

Moreover; Consider with thy selfe, that the *Lord* many times suffereth us to see changes in our liues & conversations, that by them we may learne to know him better, and our selues also; if we were able to doe by our selues, the *Lord* would spare us; but who is able to doe it? It is

M

said

Answ.

2

To humble
us.
Humble the
nurse of Graces.

Answ.

3

That wee may
know GOD
and our selues
better.

The Saints
are gainers by
their falls.

Simile.

said in the *Psalmes*, that *therefore the wicked feare not God; because they haue no changes*, and truly, euen the godly men, if they had no changes, they would feare him lesse; so that every change in a mans state the falling into sinne, and the rising againe, leades a man to some new knowledge of *God*, and of himselfe also, to a new experimentall knowledge, and that knowledge leads him to a new degree of feare: so that still by their sins the Saints get advantage, that they shall find in their spirituall estate: for euen as we see the Sun, when it breakes out of a thicke Cloud of darknesse, it shines the brighter; so grace when it breakes out of a thicke cloud of sinnes or of temptations, it shines the brighter, we are still gainers by those changes. I say, we learne to know *God*, and our selues also the better; and for these causes, hee leaues us to those changes, that we may be gainers by them, and so we are. Therefore, say not with thy selfe, because I finde some defects, and some unevennesse in my sanctification, therefore the *Lord* is not sufficient: for it is for thy advantage, it is not for want of sufficiency in the *Lord*, nor of willingnesse in him to communicate it to thee, but it is for thy advantage, that thou shouldest finde these changes, and this unevennesse in thy wayes. Therefore, build upon this, that he is *All-sufficient*. It may be when thou goest about a worke thy selfe, thou findest it a difficult thing to overcome such a lust, but that which is impossible with men, is easie with *God*. Those that rowed all night, and did no good, a word from

from his mouth brought them to shore presently. *The spirit that is in us lusteth after envie* Iam. 4. *but the Scriptures offer more grace.* That is; Grace is able to heale these natural hereditary diseases, there is an *All-sufficiency* in him, he is able to doe it; He that can still the Sea, and command the Windes, that at his Word they are quiet, can he not still strong lusts? He is able to reſtraine them: therefore labour to ſee his *All-sufficiency* in this, as well as in all things els. Thinke with thy ſelfe, he hath a ſoveraigntie over all thy affections, over all thy luſts: for what is it that troubles us, & interrupts us in our way, but ſome temptations of the fleſh, or the world? is not the *Lord* the maſter of them? As *Paul* ſayth, *2 Cor. 12.* though *Saran* were the chiefe buſſetter, & the luſts of the fleſh the meſſengers, yet the *Lord* ſent that meſſenger, (marke it) therefore he goes not to *Saran*, he wrangles not with the meſſenger, but he immediately ſought the *Lord*, he beſeeches him to recall it. So thinke with thy ſelfe, when thou art ſet on with a ſtrong luſt, with a temptation that ſeemes too hard for thee, ſay with thy ſelfe, this is a meſſenger from *God*, and I muſt goe to *God* and beſeech him to take it off, and rebuke it: for he is able to doe it, he is *All ſufficient*, they are all at his command, as the maſtiue is at the Maſters command, he is able to rate him, but a ſtranger is not able to doe it, and when he hath done what his Maſter would haue him, he calls him in; So the Shepheard ſets his Dogge upon his Sheep to bring them in, but when they

Iam. 4. 5. 6.

Lusts are at
Gods com-
mand.

3 Cor. 13.

Note.

Simile.

Why GOD
suffers lusts
and temptati-
ons in his
children.

Wee stand in
Gods strength
as we may see,
I
In others.

are brought in, he rates his Dog; and so doth the Lord with lusts, and sinne, and temptations, he sets them on his owne Sheepe, his own children, but for this end, to bring them in, it is not in their owne power to rate these temptations and lusts, nor in the power of a stranger, but onely in the Lords, who is master of them, whose messengers they are, he is able to rebuke and recall them, they are at his command, as it is said of the diseases of the body, they are like the Centurions servants, if he bid one goe, he goeth; if he bid another come, he commeth: so it is true of the diseases of the soule; if he say to such a messenger as Paul had, to such a lust, to such a temptation, goe and seaze upon such a man, goe and vex him for a time, it shall goe; if againe, he call it backe and restraîne it, shall it not be restrained? Labour thus to see Gods All-sufficiencie.

Beloved, if you looke upon other men, or your selues, you shall see experience enough of this. Looke upon David, upon Paul, upon Salomon, Lot, and Noah, and all the Saints, so long as God was with them, how strong were they? Their strength was like Samsons: but when the Lord withdrew himselfe, we see what base lusts they fell into; what lusts was David given up unto? also Salomon, and Peter, and Lot. All this the Lord hath don, even for this purpose, that they might learne to know that All-sufficiencie is in him, and not in them. Therefore when thou lookest on any Saint of God that excels in grace, and goes beyond thee, thinke thus with thy selfe; it is

not

not because this man is stronger then I; but because the *Lord* hath done more for him, he hath bestowed more grace on him: he, that hath done this to him, is he not able to doe it to thee? He that is so strong, if the *Lord* withdraw his hand, thou seest what he is. And therefore comfort thy selfe with this, that he is able to strengthen thee. Think again with thy selfe, how thou hast found him at other times. My *Beloved*, there is great strength in this, even when thou art at the worst, to keepe life in the roote of grace; in the Winter time it is a mighty power of *God* if we looke on the workes of Nature, to keepe life in the plants, when they seeme to be dead, that the hardnesse, and coldnes of Winter take not away the life of them. So it is no lesse *All-sufficiencie* & almighty power of *God*, to keepe the life of grace in our greatest fals and temptations, to keepe life in *David* and *Salomon*, that it should spring againe when the Spring-time was come.

Again, who is it that restrained thy lusts before? who is it that hath givē thee any ability to think those good thoughts, to do those good things? thou hadst not the power in thy selfe, all was frō the *Lord*. Therefore if he haue an *All-sufficiencie* in him, as he is *All-sufficient* to forgiue sins, so likewise, he is *All-sufficient* to sanctifie thee. Be not discouraged then. Let not a man think with himselfe, oh, I shal never overcome it, I shal never be able to be so exact in the wayes of righteousness, as I ought to be; Remember, *God* is *All-sufficient*. Our endeavor must be to make our hearts perfect

2
In our selues.

Note.

Despaire of victory over lusts, is for want of beleeving *Gods All-sufficiency*.

When the
heart is not
perfect, lusts
prevaile.

³
Gods *All-suf-*
ficiency in pro-
viding out-
ward good
things.

Prov. 23.

All outward
good things
are Gods

to resolute to serve him with a perfect heart. But for the power & performance of it, this belongs to *God*. Therefore hence comes all the difficulty, that our hearts are not so perfect: for when a man is ready to object, I, but I find no experience of this Almighty power; See that the cause be not in thy selfe; he hath made a promise unto those whose hearts are perfect with him; it may be thy heart is imperfect, it may be, there hath beene hypocrisie in thy heart, thou hast never beene willing to part with all, to serve him with a perfect heart, and with a willing mind all thy dayes. But, when once thy heart is brought to sincerity, doubt not that he will performe that thou lookest for on his part: for it belongs to his part to give thee power, and strength to doe that which thou desirest to do. So much likewise, for the second part of the Covenant.

The third part of the Covenant, is to provide all good things for us, belonging to this present life: herein the *Lord* is *All-sufficient* to all those that are in Covenant with him. I neede not say much to make this good unto you. All things are his, whatsoever a man needs; Riches are his, they are his creatures: in *Pro. 23.* they come and goe at his command: Honor is his; *I will honour those that honour me*, he takes it to himselfe, to bestow it as he pleaseth: Health and life is his; *the issues of life and death belong to him*: Friendship is his, for *he puts our acquaintance farre from us*, and drawes them neere to us. Goe through all the variety of things that your heart can desire, and they are all

his

his, he is the governor, and the disposer of them as he pleaseth, and therefore, certainly, he is *All-sufficient*. he is able to provide all things for thee that thy heart can desire, so that no good thing shall be wanting to thee. I will not stand to enlarge this, but rather answer the objections: for here we are ready to object;

If the *Lord* be *All-sufficient*, why is it thus then with me? why doe I want so many things which I haue need of, and desire to haue? If *God* be *All-sufficient*, why are there so many defects in my estate, in my health, this way and that way?

To this I answer: Thou must consider with thy selfe, if those desires of thine be not unnatural desires, whether they be not sinful desires, the *Lord* hath promised to be *All-sufficient* to the naturall desire, to the right desires of the soule, but not to those that are unnaturall and inordinate. There is a double desire in the heart of man, as there is a double thirst: there is a naturall thirst, you know, which is easily satisfied with a little, there is an unnaturall thirst, as the thirst of a dropsie man, who desires exceeding much, and the more you giue him, still the more he desires, and is never satisfied. So it is with the soule; there is a naturall health and desire, which desires so much credit, and so much wealth, as is needfull, there is besides this, an unnaturall desire of the soule, when a man doth long after abundance: now do not looke that the *Lord* should satisfie this nay, the best way, in this case, is not to satisfie, but to take from our desires; as we say of the

Ob.

Answ.

Why the
Saints want
good things
of this life
that they de-
fire.

A double de-
fire in the
soule.

1
Naturall.

2
Vnnaturall.

Evill desires
are to be pur-
ged, and not
satisfied.

Eccles. 5. 10.

Whē God sa-
tisfiethe vill
desires, it is a
token of his
wrath.
Simile.

Bouleemia, that disease wherein a man eats much, that is called *Caninus appetitus*, & likewise in the dropsie, the one excessiuey eats, and the other excessiuey drinks, and the rule of *Physicians* is, *Opus habent purgatione, non impletione*; Such a man hath need of purging and emptying, and not of filling; so I may say of all these, such men haue need of purging and emptying, which is to be desired in this case: that wherein *God* shewes his *All-sufficiencie* now, is not in supplying thy defects, in adding that which thou desirest, but in purging the heart, and taking away those desires: that is the way to heale thee. Therefore consider seriously what that is that thou desirest, if it be an inordinate desire, if it be a worke of fancy, know that thou canst not looke for this *All-sufficiencie of God* to satisfy this, but to heale it. You shal see *Eccles. 5. 10.* *He that loveth silver, shall not be satisfied with silver, and he that loveth riches, shall bee without the fruit thereof.* You see what the *Lord* hath set down concerning this case: now a man may seeke for a competency, but when he comes once to riches, that he seekes for them, the *Lord* saith, such a man shall not be satisfied, or, if hee be, it shall be in wrath: for it is in wrath given to such a man. It is the destruction of a dropsieman to haue much drink given him, or to giue a man much meat that is sick of the disease we spake of before. And therefore, saith he, he shall not be satisfied, or, if he bee, it shall bee in judgement: Such are these desires, and therefore examinethy selfe, whether thy desires be not such as proceed from

from fancy, such as proceed not from the health, but the weakenes of the soule. Therefore it is said in 1 Tim. 6. *That godlinesse is great gaine with contentment.* How doth godlinesse giue contentment? After that manner that Physick giues satisfaction. A drop sicke man after he is brought into health, you know, he is contented with lesse drink, for now he is in health: so godlines brings the soule to a good temper, it takes away the distemper, the lustfull humors, that were there before, and brings him into a right temper, it giues him now the content that before he wanted.

Again, another objection is; If God be *All-sufficient* for these outward things, why am I thus crossed? why doe I suffer these afflictions? why are they not removed from me?

To this I answer briefly: Thou maist be deceived in them, that which thou makest account is so great an evill to thee, it may be for thy great good, as we see *Ier. 42.* that whole Chapter, the Captaine there, and the rest of the people, they reckoned it an exceeding great misery, a very great affliction to continue in *Ierusalem*, they had a great desire to go downe into *Egypt*, but the *Lord* tells them, they were very much deceived: for this misery shall be for your good, saith he, but if you will needs go down into *Egypt*, when you think to haue abundance of all things there, you shall meete with the Sword, and with Famine, and with the Pestilence, and with utter destruction. So I say, in this case, we are oftentimes deceived, we think that to be good for us which

is

1 Tim. 6. 6.

Simile.

Ob.

Answer.

That is not
alway good
for us, that
we desire, nor
that alway e-
vill, that we
would be
freed from.
Ier. 43.

Wee were better want comforts, then enjoy them without our Fathers good will.

is not. Certainly, the *Lord* is *All-sufficient*, he will with-hold no good thing, but it is not alwayes good to haue such an affliction removed, perhaps it were better for thee to beare it, it were better for thee to lye under it, then that it should be removed: we doe in this case many times with the *Lord*, as the children of the Prophets dealt with *Elisha*, they would needs go to seeke the body of *Eliab*; *Elisha* forbad them, but still they were importunate; saith he, if you will needes goe, go; but they lost their labour, they had better haue taken his counsell at the first; And so in this case, many times when the *Lord* would haue us to doe such a thing, and to bee content with the want of such a comfort, to be content to suffer such a defect in our estate, in our bodies, in our businesse, we are still importunate with him, sometimes he hearkens to us, hee suffers the thing to be done, but we were as good to want it. I would ask thee in this case, wouldst thou haue it without thy Fathers good wil? If thou haue it, it will do thee no good: the best way is this, to consider with thy selfe, that he is *All-sufficient*: though this affliction seeme to be exceeding bitter, yet it is a cup of thy Fathers providing, it is that which the *Lord* that loues thee, hath ordained, it is that which the *Lord* that wants nothing, who is able enough to take it from thee, and to supply it, it is that which he hath seen meet to dispence to thee: therefore it is not for want of sufficiency in him, but is better for thee to suffer the want of this comfort, or to lye under this crosse or affliction.

but

But lastly, some will say, if the Lord be *All-sufficient*, & I must be subject to his will, why is it not his will to put me into a higher condition? why hath hee given me but such a measure of gifts, but such a meane place, but such a quantity of health, of wealth, of understanding? A mans heart will goe further, if there be such riches in God, such an *All-sufficiency* in him, why is it not better with me? why am I not in a higher condition?

To this I answer: First, That he that entreth into Covenant with God, hee should be content with the lowest place in all the family, & be glad, that he is within the doore; as we see the *Prodigall* did; And so the Apostle *Paul*, *I am the least of all the Saints*, and he was content to be the least. A man that hath beene truely humbled, and brought home to God, that hath *tasted and seene how gracious the Lord is*, that hath had experience of his owne sinne, and of Gods goodnesse, he will be content with the least measure, if hee be put into the lowest place, if hee be made the least of all Saints, hee will not exalt himselfe above that measure, and that place that the Lord hath allotted him.

But besides this, Consider, secondly, further with thy selfe, that if thou haue a lower place, or condition, in this or that thing, yet it may be thou hast a higher condition in somewhat else, and know this, that God giues no man all things, but hath mingled his comforts, he hath dispensed them diversly, as wee see in *1 Sam.* in that case betweene *Hannah* and *Peninnah*; *Hannah* had the loue

Ob.

Ans^w.
A Christian should be content with a mean place in Gods house.

²
Those that are mean in some things may excell in others.

1 Sam. 1. 2.

God dispenseth his gifts differently, no one man hath all.

3
God can satisfie the desires of a low condition,

loue of her husband, but the *Lord* hath made her barren: on the other side, *Peninnah* had children, but she wanted the loue of her husband: it is purposely noted there, that you may see how the *Lord* dispenseth his comforts: and so it was with *Leah* & *Rachel*, the one, you know, had children, and wanted her Husbands loue, the other had a greater abundance of loue, but she was barren. As it was with these, so generally the *Lord* dispenseth good & euill together. There is no man that hath all things. You see *Moses*, he wanted eloquence, that *Aaron* had, as *Moses* againe had the wisdome that *Aaron* wanted: so *Paul* and *Barnabas*, they had different excellencies, the one had that the other wanted, and so it is generally. Therefore thinke with thy selfe, there is no man that hath all, and why should I desire it? there must be a mingling of some defects.

Again, Thirdly, Consider with thy selfe, that the varieties of the sufficiencies that *God* giues to men, that he placeth some in a higher degree, and some in a lower, to some he giues greater gifts, to some lesser; some he makes rich, and some poore, some honorable, and some base; this variety in all the works of *God*, takes not away from the perfectiō of each one: every man in his place may haue a perfection, he may haue it within his spheare, so that there shall be no want at all: for the *Lord*, out of his Almighty power, is able to doe it, that the desire may be satisfied as much, they may be filled in a lower condition as wel as in a greater, thou shalt feele no more want, but haue

haue as great a degree of happinesse as the other ; you know, there are sundry expressions in that case. A little Bottle is as well filled as a greater. What can a man desire more but to be satisfied? And therein *God is All-sufficient*, there is in him an *All-sufficiency* to fill every creature in his own spheare, and compasse, when he hath made vessels of glory, they be not all of one sort, but of diuers sorts, some of one sort, some of another sort, but they are all vessels of glory, they haue all experience of his riches, and of his mercies, so that none haue cause to complaine.

Simile.

Lastly; Consider (in that meannesse of place, gifts, or condition thou art in,) thou maiest be as faithfull in a little, as another may be in much. Consider, that he that hath much, yet there is nothing his, but the sinceritie wherewith a man hath used that which he hath, wherewith he performs all he doth: he that hath the gifts that *Eliab* and *Paul* had, that excellencie of gifts, it is not his but the Churches, all that is his, is but his faithfulness in dispensing those gifts, they are not his owne but they are bestowed on him; and he that hath the lesser measure of gifts, he that hath the lower part given him to act, while he is on the stage of this world, is accepted according to his faithfulness, every man shall be rewarded according to his faithfulness & sinceritie: therefore content thy selfe with a lower condition, say not that *God is not All-sufficient*, because thou hast not a higher degree: for thou seest here is *All-sufficiencie in God*, to preferue thee in all comfort,

4
A Christians
faithfulness
is accepted in
a meane con-
dition.

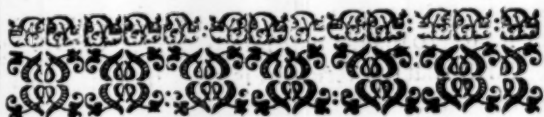
A mans gifts
are not his,
but the faith-
fulness where-
with he hath
dispensed
them.

fort, and to defend thee from all evill. It may stand with a great difference of condition; though thou be not so high as another, though thou haue not so much grace, though thou haue not so high a Calling as another, yet even to thee also *God is All-sufficient*. So we haue runne through all these three parts of the *Covenant*; He is *All-sufficient* in *forgiving*; He is *All-sufficient* in *sanctifying* us; And he is *All-sufficient* in providing for us whatsoeuer wee want.

So much for this time.

F I N I S.





THE
FIFTH
SERMON.

GENESIS 17. 1.

I am GOD All-sufficient.

YOU know where wee left; Wee
proceede to that which remaines,
that wee may finish the poynt at
this time. There remaine but these
two Deductions from this, that
GOD is *All-sufficient*.

First; This should leade us to a further know-
ledge of the insufficiencie of the Creature,
(That we will first doe, and after it wee will
adde but a tryall to all that we haue said, to see
whether we be indeede perswaded of that *All-
sufficiencie* that is in God, and of that vanitie, and
emptinesse that is in the Creature; And this
will be our businesse at this time.) If God be
All-sufficient, and that exclusiue, as I shewed
before, then there is an emptinesse, a vanitie,
and

2
Deductions.

1
The insuffici-
encie of the
Creature pro-
ved,

It is made by
another.

The end and
perfection of
the Creature
without it
selfe.

Note.

and indigence in the Creature, there is nothing in it: and to make this good to you; Consider,

First, that the Creature is made by something else without it. It is certaine, no Creature is able to make it selfe: for that which makes another, must be before another; if a creature could make it selfe, it must be before it selfe, and therefore all things are made by *God* by this *All-sufficient God*. Now then, if that which makes the Creature be something without it selfe, then the end of the Creature must be something also without it selfe: for it is the maker that is the efficient cause of all things, and in all things that propounds an end to it selfe, and the end of every thing, you know, is the perfection of the thing; so that hence we gather, that all the perfection of the Creature is without it selfe; for if the end be the perfection, and the end to which every Creature is carried, is without it selfe, it must needs be, that, it hath no perfection nor excellency within it selfe: hence it is, that every creature is bound to doe something for another, the inanimate & unreasonable creature for man, and man for *God*; because all are made for a further end. The *Almightie God* himselfe, the *All-sufficient God*, that hath no efficient cause, and, by consequent, no end without himselfe, hee may doe all for himselfe, and for his owne sake, and his own glory; if he will dispence with the creature, and doe good or ill to the creature, and make himselfe the end of all that he doth. I say, he may well doe it: for he hath no higher end; but

But if any Creature shall say, I will seeke no further end, but to haue a happinesse and perfection within mine owne compasse, it is all one, as if the hearbe should say, I will not be beholding to the Sunne, but I will liue of my selfe, or I will not be beholding to the raine, &c. This creature must needs perish, because his end and perfection is without himselfe altogether; It is as if the hand should say, I will seeke a perfection in my owne spheare, as I am such a part, as I am such a member, without looking to the soule, that giues life, or without looking to the rest of the body it subsists in, this is the way to destroy it: So it is with every creature; if it seeke a perfection within it selfe, it is the undoing of it selfe. On the other side, when it denies it selfe, when it emptieth it selfe, when it looks for nothing within its owne compasse, but goes out of it selfe, and out of every Creature besides, to the Ocean of happines, from whence it must receiue all the perfection it hath, I say, therein consists the beatitude and blessednesse of the Creature.

Secondly: As that is one argument, to shew the emptines of the creature, that the happines of it is without it selfe altogether, and therefore it must needs be emptie, so this is another reason, which you shall finde in *Eccle. 2.* Every creature, naming diuers of them, the *Sun* and the *Waters*, and the *Wind* the severall generations of the creatures, whereof *one goeth, and another succeedeth*, thus the *Wise man* concludes, sayth he, *all things are full of labour, man cannot utter it.* And he proues

N

it

Simile.

Wherein the
happinesse of
the Creature
consists.

2
It is in continual motion.

Eccle. 2.

The end of
motion, what.

it by this, *The Sunne riseth, and sets, and is never at quiet, the Clouds goe about by their circuits, and never remaine still in their places, the water is still running to and fro, some Rivers are running to the Sea, some running out of it, so that all things are full of labour.* Now what is the end of all motion, and of all labor? When any man, or any thing moues it selfe from one place to another, it is out of a desire, out of an appetite to be there rather then in the place where it is, there is no appetite or desire but of something that is wanting: for, if it had the thing, it would haue no desire to it, and therefore it is carried to something without it selfe: so that the motion of the creature is a signe of the imperfection of it. Besides, whatsoeuer moues, it moveth to get that which it hath not, yet it is impossibilitie to haue it, & it hath it not: for, if it had it, the Creature would rest there, it would remaine in that terme, it would stand still upō that Center, but because it wants something it hath not, therefore it moues it selfe, and therefore it labours. Now when you see this is the condition of every Creature under the Sunne, *all things are full of labour, and sorrow, and man that is the Lord of them (you know what is said to him, that in labour he should leate his bread, and all his life should be full of labour)* it is an argument of the imperfection, and of the vanitie and indigence of the Creature, and that what it hath, it must haue else-where.

³
It hath all-by
participation.

Last of all, you shall know it by this, that whatsoeuer the creature hath, it hath it but by partici-

pa-

pation, it hath nothing of it selfe; as in things that are made hot, some things are more hot, & some things lesse hot, it is an argument they haue not hotnes in themselves, but there is something els that is perfectly hot: for that which hath but a part, it presupposeth that there is something els that is the whole, of which that is but the part: If you looke upon all the goodnesse, excellency, and beautie in the Creatures, you see some creatures haue it more, & some lesse, which is an argument that there is something else without the Creature that hath a sea of perfection, that is full of goodnesse, full of excellency, as the Sunne is full of light, and as the Sea is full of water, and this is not within, but without the Creature. Now the Creature being thus imperfect in it selfe, it hath something communicated to it from day to day: for if there be a continuall neede, there is a daily supply that it must haue, & if that fayle, or be not so good as it needs, the Creature languisheth. This is so in every kinde: if it be in matter of life, if meate, or drinke, or Physicke, or ayre be wanting, the creature dies for want of it: for it hath it not in it self, it is communicated from another. And so likewise, if it be contentment, if it be refreshing, if it be joy, without which no Creature is able to liue, if it be wanting, if *God* withhold his hand, that there is not an influence into it, the creature languisheth according to the proportion of that defect: if it be in matters that belong to eternall life; if the *Lord* withhold his hand, if he shut up his hand, they perish eternally.

Simile.

If the good
that *God*
communi-
cates to the
creature fayle,
the creature
perisheth,

No Creature
liues without
joy.

Riches of two
sorts.

- I
Naturall.
- 2
Artificiall.

Honour of
two sorts.

- I
Empty glory

nally. And so we may say of all things else.

So that this is the condition of every creature, it is exceeding emptie; Man himselfe is emptie, and so all other creatures besides are, there is no happines to be found in them, there is no satisfaction, there is no contentment to the soule of a man. If I should goe through the particulars, you would finde it so. If you aske, where this happines is to be found? Whether in riches, or in matter of estate? Surely, it is not there: for riches are but of two sorts, either they are naturall riches, such as meate, drinke, and clothes; or els they are artificieall riches, things that consist in exchange, that are invented by Art, to be the measure of them for commutation; it cannot consist in the naturall, for what serue they to, but to maintaine the body? and what doth the body serue for, but for the soule? And if this were all, what should become of the principall part of man, that which is indeede the man himselfe? Besides, it cannot consist in credit, in estimation, in honour, for that is in the power of another, and is not in a mans owne power, and the happinesse and blessednesse of any thing, the contentment which consists in the power of another, and that in the power of the Creature, it cannot make a man happie, it can giue little contentment to him.

Besides; As we said of riches, so we may say of honour, and glory, it is either emptie glory, as the Scripture often calls it; That is, glory that is gathered from vaine things, as. apparell, or houses,

houses, or learning, or knowledge: for there is nothing that brings true praise, but grace onely, as nothing drawes shame properly after it, but sinne, it is not in this, for there is a deceiueable thing, it is as a shadow, that hath no substance to answer it, or else it is true honor & credit, and if it be that, that is but the shadow that followes the substance. And therefore our blessednes, our contentednesse, and satisfaction, rests rather in the thing from whence this credit is gathered, then in the credit it selfe: for that is but a shadow that sometimes followes it, and sometimes it doth not, sometimes it is a larger shadow, and sometimes a shorter, though the body be the same.

I might goe through many others, but I will rather confirme all this to you, that I haue said of the emptinesse of the creature, by that testimony that is without all exception, that is, by the testimony of God himselfe, even the testimony of the Scriptures, in *Eccles* 1. 2. where the scope of the *Wise man* is to set out this point, that we are now vpon; That is, The emptinesse of the Creature.

First; sayth he, *vanitie of vanities, all is vanitie.* That is; There is in the Creature an excesse of vanitie, as you know, this is the height of the Hebrew Superlatiue, *vanitie of vanities.* Besides, it signifieth a heape of vanities, a nest of vanities, a wondrous exceeding great vanitie, such as he knew not how to expresse, what that vanitie is that is in the Creature. It is a vaine thing, wee say, that cannot profit, and therefore we see in

Onely grace
and sin bring
praise and
shame.

3
True honour.

Simile.

The emptines
of the Crea-
ture proved,
first by argu-
ments.

1. *Argu.*
It is full of va-
nitie, which
appeares.

2
In that it is
vnprofitable.

2
It is brittle.

Isay 40. 6.

Rom. 9.

3
It is vnable to
bring enter-
prizes to passe

the 2. verse, *What remains to a man of all his iſe-
wels, or what auales it, or what profits it, accor-
ding to that in the Gospell, which is the best ex-
pression of it? Sayth our Saviour, Put the case
thou hadst all the good things in the world, that
all the glory of the world, that all the riches in the
world were in thy possession, yet, sayth he, when
thou shalt lose thy soule, what is all this? It can-
not helpe thee to saue thy soule, what will it profit
thee? That is, it is an vnprofitable thing to make
vs happy. Besides, in this the vanitie of the Crea-
ture is seene, that it is of a mouldring, vanishing
nature. *Isa. 40. Rom. 8.* those two places expresse
it: *Isa. 40. 6. All flesh is grasse, and all the glory of it
as the flower of the grasse.* That is; As it is expres-
sed in the next Verse, as the grasse is of fading
nature, so is the Creature it selfe, and as the
Flower of the grasse, sets out all the excellency,
all the gifts and beautie of the Creature that is
found in it; The spirit of God blowes vpon it, and
the grasse withers, and the Flower fades away:
So in *Rom. 8. The Creature is subject to vanitie.*
That is, It is of no abiding condition, it withers;
and waists, and hath nothing in it to maintaine it.
Besides, it is called vaine: because it is not able
to bring any enterprize to passe. You would
thinke the Creature were able to doe much, but
you see what the Lord saith; A man thinkes he is
able to build a house. or he thinkes he is able to
watch a Citie. No, sayth the Lord, if I withdraw
my selfe, thou shalt be able to doe nothing, nor
any Creature whatsoever. What is said of that,*

may

may be said of any thing else. A man thinkes a Horse is a Creature that will stand him in much stead in the day of Bartell, but *a Horse is but a vaine thing*. And so it is in all other Creatures, they are not able to bring any enterprize to passe, herein is the vanitie of them.

But now this is but the simple expression of vanitie; Let vs consider (for what can we doe better since we are vpon this argument) what arguments the *holy Ghost* vseth to perswade vs of this truth, that there is nothing but emptinesse in the Creature. I beseech you, hearken to it: for we all thinke there is too much in the Creature, we should not seeke it as we doe, our thoughts and affections should not be so much stirred about it as they are, if wee did not thinke there were something in it. I say, consider the arguments which the *holy Ghost* vseth, I will but name the places in briefto you, you may reade them in these two Chapters at your leisure, it will much helpe to bring them to your memory. First, saith the *Wise-man*, *there is nothing but vanitie*: for, saith he, when I looke vpon the whole Vniuerse, vpon the whole frame of things, this I find, first, a great instabilitie in them, *one generation cometh, and another goeth, the Sunne riseth, and the Sunne setteth there is nothing constant vnder the Sunne*. Now the happinesse of a man, that which wil giue content to a man, it must be some stable thing: for a man cannot rest but vpon some Center, vpon some place, where his soule may finde some quiet, and therefore an vnstable thing, that

The Creature
vnstable.

2. Argu.
Nothing new
in the Crea-
ture.

All knowledg
gained by the
eye and the
eare.

Ob.

is in continuall passage, is not able to giue the soule rest.

Secondly; sayth he, *there is no new thing vnder the Sunne*; (Marke it) for, sayth he, if you goe through the whole course of things, you shall finde nothing new, one generation comes, and another generation succeeds like it. And so forward, that as in the waues of the Sea, one follows another, till they be all broken vpon the shore; so it is in the succession of generation, and there is nothing in one generation, but what was in another, because, sayth he, *the Sunne riseth and sett, the winds goe to and fro, they goe about by their Circuits*. And so the waters in the springs, and in the Rivers, they goe and come, and there is no new thing vnder the Sunne; What shall we gather from that? Why this, that there is no satisfaction to the soule of a man. And therefore, sayth he, *the eye is not satisfied with seeing, nor the eare with hearing*. Those two are the onely disciplinall senses we haue; you know, all the knowledge you haue, is gathered by the eye and the eare. Now if there be no new thing vnder the Sunne, but all things are the same; hence it is that the minde of man, when it lookes about it, can find nothing to giue it satisfactiō, for ther must be some newnes, some vanitie some thing that we haue not here, that the soule seekes after. But, saith he, you shall find nothing but the same, nothing but Identitie.

But, if it be objected, there is something new, that was not before, and there were some things before, that are not now.

The

The *Wise man* answers thus, *those things that were done then, they are forgotten*, they are not had in remembrance; And *so likewise the things that are now will be forgotten*. And therefore there is no new thing. Indee, in grace there is some thing new, there is a new Creature, there are all things new within and without; there is a new Iudgement, a new Conscience, new affections, every thing is new, *all things are become new* there. Let him that hath grace, looke about him, and there is some thing new; hee comes into a new Company, he is brought into a new world, his eye sees things, his eare heares things that never entred into any mans heart: That is, into any naturall mans heart, which onely hath to doe with naturall things, let him looke into the word of *God*, there is a newnesse: for the more you reade it; the more you desire still to reade it, the more you heare it still you find some new thing discovered: Look on the depth of those mysteries, looke on the consolations of the spirit, still there is something new in all the wayes of *God*, that belong to the new Creature, still thou shalt haue a fresh renewed vigor in every thing, that satisfieth the soule of a man, and there the eye is satisfied with seeing, and the eare with hearing. In all the workes of Nature, there is nothing new.

The third and last reason that he voucheth to shew the emptinesse of all things vnder the Sunne, is, because that which is crooked cannot be made straight, and that which is defectiue can none supply.

Ans.

Things done in former ages forgotten. Newnesse in nothing, but in grace.

3. *Arg.*

The Creature cannot set things amisse straight.

supply; That is, There are many things in the Creature, that are crosse to vs, that fall thwart vpon vs, there are many ills that we find in our selues, and in all things that we haue to do with. But, sayth he, if you looke vpon the Creature, there is nothing that is able to *make straight that which was crooked* the daughter of *Abraham* that was crooked, all the Creatures both in Heaven and earth, were not able to make her straight. A perverse and crooked minde, who can make straight? Crooked children who can make them straight? Crooked affections, inordinate feares, and inordinate griefes, who can rectifie them? And so, likewise, who can supply that which is wanting? When he lookes vpon all this, and sees it in the nature of the Creature, he concludes vpon all this, that all is vanitie.

2
By his experience.

Two things
Salomon did
excell in.

I

When he hath done all this, he goes further, and confirms all this by experience of his own; and now there were two things wherein *Salomon* did excell, which all men would desire on earth. That is, Greatnesse of Wisedome; and secondly, Greatnesse of estate; And, sayth he, first, before I come to the particulars, let me say this to you concerning my experience, and see whether the arguments that are taken from thence, be not strong arguments to expresse the vanitie of all things vnder the *Sunne*; Sayth he, I was a King in *Ierusalem*, a mightie man, and therefore able to haue experience of those things that other men had not, I had opportunitie that other men had not. Secondly; As I was a King, so I was
such

such a King as exceeded in all kinde of wealth, and abundance of all things, as never any before or any that came after; so he saith of himselfe, and therefore he had more libertie, and more experience then any of the sonnes of men besides. Moreover, hee had better meanes to finde out good and evill vnder the Sunne, because of the largenesse of his Wisedome.

Last of all, saith he, *I gave my selfe to this, I set my selfe to search and finde out, what is good and evill to the sonnes of men.* Now, if you would know what *Salomon* found, sayth he, there are but two things wherein this experience consisteth; that is, to know what is in wisdome and folly; secondly, to know what is in great estate.

First, for matter of wisdome, he concludes thus, *He that increaseth in wisdome, increaseth in griefe.* That is; Let a man goe either way, sayth the *wiseman*. (speaking of morall and civill wisdome, not of sanctified wisdome, for that is another thing.) Now the question is this, among the Creatures, wherein vanitie is scene, sayth he, *He that increaseth knowledge, increaseth sorrow:* for when a man is a wise man, hee findes many defects, he sees all the miseries a-far off, that are comming vpon him, he lookes to all the corners of his unhappines, which are hid from another that is foolish. And therefore sayth he, the more that a man seeth, the more misery he seeth, and the more misery he seeth, the more his griefe is increased and multiplied. Besides, *he that increaseth wisdome, increaseth griefe:* for he sees many defects,

3

Wherein *Salomon* experience consisteth

I
Of the vanitie of morall wisdome.

I
In seeing misery it cannot prevent.

2
Seeing disorders, it cannot amend.

Because³ the
things known
give not con-
tentment.

Ob.

Ans.

Of the vanitie
of folly.
It runs a man
to mischief
vknowne.

defects, he seeth many things out of order, many things in his owne soule, many things in his own Family, many things in the Common-wealth, many things in the Church, many things in the course of nature, but all a mans wisdom will not remedie it; now when a man sees ill, and is vnable to helpe, in such a case, sayth he, *he that increaseth wisdom, increaseth griefe*. Besides, if the things themselues that are knowne, cannot give any filling, any contentment to the soule of a man: certainly, the knowledge of them cannot doe it; for the knowledge cannot goe beyond the thing, there is more in the thing then in the knowledge of it. But there is a vanitie, and a curse lyes vpon all the creatures; and therefore, he that increaseth wisdom, takes much paines, and hath little for his labour, it costs him much paines, much wearinesse in reading and searching, and when he hath done all this, as there is a vanitie in the creature, which is knowne; so there is in the knowledge it selfe.

But, you will say, on the other side, there is something then in folly; if a man be ignorant, if a man know not that which a wiseman seeth.

No; There is a madnesse in that, there is no happinesse or contentment there: for such a man multiplies griefe, but it is of another kinde: for evils come vpon him, and he cannot see how to prevent them, they lye vpon him, and vndoe him before he is a-ware, *he is full of gray-haires, and knowes it not*, as it is sayd of *Ephraim*. These are the fruits of folly, he is precipitate, and runs into mis-

mischiefe he falls into quick sands, and hath not eyes to discern it. So he that increaseth folly, on the other side, likewise, he increaseth griefe. This, saith *Salomon*, I haue found out, therefore it is not in folly, nor in wisdom, *I gaue my selfe to know wisdom, and madnesse, and foolishnesse*, I know also, *that this is vanitie and vexation of spirit*. That is, both wisdom and folly. Folly, because it is madnesse; and Wisdom, because it increaseth griefe.

Now for the other, for the matter of his estate, I will be very brieue in it, you shall finde there, that he proues a vanitie in that, by an induction, going through all the particulars almost that the sonnes of men enjoy under the Sunne. And first he begins with *Laughter and Iollitie*, that which commonly every man seekes after, saith hee, *I thought I would endeavour my selfe to see if there were any contentment to be found in that*, but it is not there, sayth he, *I said of Laughter thou art mad, and of Ioy, what is this that thou doest?* These three things he saith concerning Iollitie, concerning that carnall mirth wherewith men refresh themselves.

First, sayth he, I finde it a madnesse: because it sets a man a worke upon trifles, when he hath greater things in hand, madnes, you know, is humorous, exulting and rejoycing in vaine things, and intending of idle things, and letting goe things tending to our profit, as a mad man cares for nothing belonging to his health, or his wealth, but bestowes himselfe in picking of flowers,

3
Of the vanitie
of outward
things.

Laughter.

I
It is madnes.

An effect of
madnesse.

flowers, or in doing some idle things, sayth he, there is a madnesse in this to consider, that in the midst of sinne, and of danger, and in the midst of so many great businesses and employments, in the midst of that labour that *God* hath given to the sonnes of men, for them to be full of mirth and jollitie, this is madnesse. That is one of his censures of it.

2
It is Folly.
Folly what.

The second is, it is Folly; Folly is a stupiditie, when stupiditie possesseth the soule of a man, that it is not able to judge of things that are presented to him, that is folly, so saith he, I found this in jollity and carnall mirth, it breeds stupor, and takes away all taste and relish from me, that as a man that tasteth sweete things, is not able to finde the relish of his Beere or Meat, so, saith he, when I had tasted of jollitie, and carnall mirth, it caused me to disrelish all things: for that is the dispositiō of folly, it takes away the sense that we should haue of other things, it stupifieth a man; stupidity and folly we expresse one by another.

3
It passeth
soone away.

Last of all; What doth it? That is; it passeth away like as musick, there is nothing left, it goes and leaues nothing behinde it, yea, it leaues sadnesse, if any thing, and sinne behind it, the thing passeth away in a moment, but the sinne remaines and continues. This is his censure of that part, namely, carnall mirth and jollitie.

2
Wine.
3
Great workes.

Then he comes to the rest, which I will but name; *Then*, sayth he, *I gaue my selfe to Wine, to see if it were in that.* After this, I gaue my selfe to great workes, to make stately buildings, to shew my

my magnificence. After this, to get great store of *servants* great possession of *Sheepe*, and *Beenes*, & to get a great retinue, to live in much pompe. After this, I thought all pleasing things; I made my selfe *Paradises*; that is, *Orchards*, and *Vineyards*, and *Gardens*. Likewise, I sought *Singing men* and *singing women*. All these things, sayth he, I sought for. And this is the verdict he giues upon all this, this I found:

First, that in doing this, I tooke hold of *folly*, though my wisdom, in some measure, restrained me, yet I tooke hold of folly; That is the nature of these things, when a man is conversant with them, they depriue him of wisdom, they leade him on to folly; that is, they draw a man on to sensible and outward things, to corporall things, they abstract and with-draw his minde from *God*, and from wisdom, and from spirituall things; this I found, sayth he, that the more I had to doe with them, the more my wisdom forsooke me, the more I tooke hold of folly, the more it grew upon me, the worse I was by meddling with them, and by being conversant with them.

Secondly; Sayth he, I found an emptinesse in all; I found them emptie Cisternes, I looked for contentment in them, but I found none.

Thirdly; not so onely, but I found a vexation of spirit, for that which is said of Riches, that they are *Thornes*, (they are such *Thornes* as doe not onely choake the good seed, but they pricke and gall us) so it may be said of these, they haue
Thornes

4

Store of servants.

5

Paradises, i.e. pleasant Orchards.

6

Singing men, &c.
In all these he found:

1

Folly.

2

Emptinesse.

3

Vexation.

Thornes in them, there is a vexation of Spirit in them.

4
Restlesse care.

Fourthly, sayth he, I found they gaue me no rest neither day nor night; That is; All the while I was conuersant in them, I was full of care, and trouble, and thoughts; whereas those that are vacant from such things, are at rest, they haue rest in the night, and in the day, but I haue none; As if he should say, he will be occupied in all things of this nature, he shall finde a restlesnes in his soule.

5
Sore travell.

Outward
things yeeld
uncertaine
comforts, but
certaine trou-
ble.

Fiftly, saith he, I found that I had my labour for my travell; this *sore travell* I had, and that was all that I had. As if he should say; I found no comfort to answer it, I found no fruit from them, I found certaine labour, but uncertaine refreshments from them: This I found, that they cost me much trouble, and paines, but when I came to enjoy the fruit of them, to receiue comfort from them, then they fayled me, then they deceived me. Moreover, sayth he, I found no happinesse in them, no rest: for I was weary of my selfe, and of my life, and of all my labours, that I had wrought under the Sunne: for how could he finde that there, which was not there? for if God had ever sowne any happinesse in the creature, he might haue reaped it from the creature, but in all these things it was never sowne: the Creature may giue as much as is in it, but to giue more is impossible. And therefore, saith he, I sought diligently, to see if there were such a thing there, but I found it nor.

God hath not
sowed comfort
in the creature
and therefore
cannot reape
it there.

Againe,

Againe; Sayth he, moreover, when I had gotten all this, yet I found this, that I was not able to take comfort in it: for I saw that was the gift of God; That is; Further then he gaue me power to receiue any comfort from all the things that my hand had gotten, further I could not: for, sayth he, *Who hast after outward things more then I?* The meaning is this, I indeuoured, to the vttermost of my power, to finde out contentment in the Creature, who could doe it more, with more diligence, who could hast after outward things more, and with more intention seek for all the contentments that are to be found in the Creature then I? And yet, sayth he, I found it was not in me, but God dispenseth that according to his owne pleasure.

The last argument he hath against it, is, he must leaue all, I must leaue it.

But then comes an objection, I, but I shall leaue it to my Sonne?

True, sayth he, there is also a vanitie in this, for, sayth he, first, *I tooke paines in equitie, and in wisdome, and honestie, but I shall leaue it to him that hath not taken paines for all this.* As if hee should say, I shall leaue them the estate that I haue gotten by wisdome, but I cannot leaue them my wisdome to guide the estate when they haue it. This, sayth he, I found in my sonne for the present, this I see in Rehoboam.

But whereas it may be said, who knowes what he may be?

Sayth he, this is a misery, that I know not what

O

he

6

No comfort.

The Creature cannot comfort without a power from God.

7

Wee must leaue them.

Ob.

Answ.

A man cannot leaue his child gracet to manage the state he leaues him.

Ob.

Answ.

The creatures
abide on the
Center where
God hath set
them.

Gods blef-
sings carrie
not long with
evillmen.

2
We must giue
the Creature
its due.

he will proue; or, put case I could know what he would proue, who knowes what his sonne may proue? So that all this estate that I haue gotten, it shall not stay with them, it may be: for this is the nature of Gods blessings, (marke it) that they abide not but vpon that Center where God hath set them; if they come to a man that is wicked in his sight, they are vpon a Center, they are in a place where they will not rest, they will not abide; fire if it be out of its place, water, if it be out of its place, it is still wrastring, (though for a time it may be kept there) till it returne to its owne place; So it is with all those outward blessings; It is true, evill men they haue them, and perhaps their heires may haue them, but, if they be not right in Gods sight, these things will roule from them, they will not be at rest, as it were, they will not be established there, but they will goe to their proper Center. This he expresseth in the last Verse; *This is a vanitie* (sayth he) *that a man must gather, and heape vp, to giue vnto him that is good before God; this is also vanitie.* So that, if he had knowne what a one his Sonne would haue proved, yet he knew not what his other sonne would haue proved, and that all his estate should abide with him. Now, in all this, yet, sayth he, two things I haue observed. And, *Beloved*, what shall I say more? What can I say more than *Salomon* sayd in this poynt, to teach vs the vanitie, and the emptinesse of the Creature; yet we must not take from the creature more then we should wee must giue its due to it, yet, sayth he, two things

things haue I found, One is, that *wisdom* is *better then folly*; As if he should say; Looke vpon the whole Uniuers, & see the varietie of the Creatures *under the Sunne*, both the Creatures and the workes of the Creatures, this I finde, that wisdom is best of all; though wisdom be a vanitie, though it be vaine, because it cannot helpe vs to true happines, it fals short there, yet, sayth hee, it is the best thing vnder the Sunne, *as the light is better then darknesse*, and the sight better then blindness: for, sayth he, wisdom teacheth a man to direct his way, it guides a man, when another man knowes not how to goe to his journeyes end: Wisdom teacheth a man how to avoyde mischiefe, when a man that is in the darke, stumbleth vpon it, and cannot see it; That is the reason he giues. And yet, sayth hee, there is a vanitie in it; sayth he, if you looke vpon the wisest man, and the most foolish, the same euent befalls them, the same sickness, the same troubles, and vexation, the same death. *as dyes the one, so dyes the other*; That is; for the outward appearance of their condition there is no difference; Again, there is a forgetfulness of both, both are swept away, both passe, and are blowne over, and they are even alike, the wise man as well as the foole; But, sayth he, there is this difference, Wisdom is the best of all vaine things vnder the Sunne.

The second thing, that he hath found, is, that to enjoy them, to take the comfort, the profit, the benefit, and refreshment, that may bee had

O 2

from

Two things
Salomon ac-
knowledgeth
in the Crea-
ture.

I
That wise-
dome is bet-
ter then folly.

It directes a
mans way.

Both wise and
foolish die.

2
To take com-
fort in Gods
blessings, bet-
ter then to
heape vp still.

When we too
much affect
the Creature
we commit
Idolatrie.

If we finde lesse
vanitie and
more content
in outward
things then
Salomon, we
either

I.
Make Idols
of them, or

from all the blessings of *God*, that he hath given vnder the Sunne, it is a better way, and there is lesse vanitie in it, then to heape vp still, and not to enjoy it. This I found, saith he, that this is the best way for a man, to take the present benefit, this is the wisest way, so that this be remembred that you enjoy them with weaned affections, that you doe not so enjoy them as to commit *Idolatrie* with them: for, if you doe so, indeed then there is a vanitie in them; for then the *Lord* looks vpon you with a jealous eye, as that he will destroy both the things, and the man, as a jealous man will destroy the Adulterer and the Adulteresse. There is a vanitie in them then, but to enjoy them with weaned affections, this sayth he, I found to be the wisest thing vnder the Sunne, rather then to heape vp, and increase possessions, and not to enjoy them. This is that which *Salomon* sayth. If a man say now; But I finde contentment and satisfaction, though *salomon* found none, I finde I haue sweetnesse in enjoying pleasure, and mirth, and a high estate: Why, consider, if thou doe, I will say but this to thee, it is an argument, that thou committest *Idolatrie* with them, and therefore *God* hath made thee like to the very things themselves. You shall find the *Psalmist* speaking of *Idols*, say; *They haue eyes and see not, they haue hands and handle not*; and hee addes this, *they that trust in them are like to them*. That is; This is the curse of *God* vpon those that worship *Idols*. the *Lord* giues them vp to as much stupiditie, as is in the *Idols*, that, they haue eyes
and

and see not, that they haue cares and heare not. So, I say, when a man will so enjoy these things, that he can find contentment in them, that hee can terminate his comfort in them; let him know this, that it is an argument that he is made like to them that the curse of *God* is come vpon him.

Or else, it may be, because thou hast not summed vp thy accounts, thou hast not looked backe vpon them, as *Salomon* did, thou hast not yet run through the course of them, if thou hadst full experience of them, and of the end of them; as he had, thou wouldst finde them *vanitie, and vexation of spirit*. So much for the first, the emptines and vanitie of the Creature.

I say this, if *God* be *All-sufficient*, it should lead vs vnto a further knowledg of the Creature, and so likewise it should leade vs to a further knowledg of Almighty *God*: that is, to see a contrary fulnesse in him; I must runne briefly through this. Labour to see him in his greatnesse, labour to see him in all his Attributes, to see him in his vnchangeablenesse, to see him in his eternitie, in his power, in his providence. You shall see in *Psal.* 102. 24. what vse the *Psalmist* there makes of the Attributes of *God*: I sayd O my *God*, take me not away in the midst of my dayes, thy yeares endure from generation to generation, thou hast before times laid the foundation of the Earth, and the Heavens are the worke of thy hand, they shall perish, but thou shalt endure, even they shall all waxe olde as a Garment. The meaning is this, when a man hath proceeded to this, that he sees the vanitie of the

3
Haue not full
experience of
them.

2
Deductions.
There is a ful-
nesse in *God*.

Psal. 102. 24.

*Simile.**Psal. 90.**Gods All-suffi-
ciencie proved
by his provi-
dence.*

Creatures, he lookes vpon them all, as they that will all weare and wax old as a Garment. A Garment that is new at the first, with long wearing, you know, will be spent, and will breake into holes, and at length be fit for nothing, but to be cast away. So, sayth he, shall the whole body of the Creatures be. Now, when we consider this, that it is a mans owne case, and every Creatures, let a man helpe himselfe with this, that *God* is eternall, and remaines for ever; and therefore, if a man can get to be ingrafted into him, to dwell with him, that will helpe him out of that weaknesse, and mutabilitie, and changeablenesse, that is in the Creature; and therefore in *Psal 90* saith he, *Lord thou art our habitation from generation to generation.* As if he should say; When a man dwels with *God*, he hath a safe house, a castle, that when generations come and goe, and times over our heads, when there is a chang of all things, yet he is a *Rocke*, he is a *Castle* he is a *Habitation* there is no change in him. So that, when you find these defects in the Creature, goe home to him, and labour to see his immutabilitie, & eternitie. And so, likewise, when thou seeest thy inabilitie to doe any thing, when thou seeest that weakenes in the Creature, that it is not able to bring any enterprise to passe, then looke vpon his providence, & his almighty power, in that he doth all things that belong to him, in guiding the Creature.

My *Beloved*, the serious setting of our selues to consider the providence of *God*, and his almighty power, will discover to vs his *All-sufficiencie* more

more then any thing besides. In brieſe, conſider this (to perſwade you a little of the neceſſitie of it, that you may be fully convinced of it, that every particular, and every common thing muſt needs be guided by him, and directed by him; I would aſke but this queſtion) Firſt, are not all made by him? You will grant that, that every Creature euen the ſmalleſt, are from him, there is no entitie but from him: Certainly, then there is an end of it: for he made nothing but for ſome end; and, if there be an end of it, he muſt guide it, and leade it to the end, otherwiſe, he ſhould leaue the building imperfect, otherwiſe he ſhould but begin a worke; and leaue it in the middle, otherwiſe the Creature ſhould be loſt, and periſh, and that through a default of his. But there cannot be ſaid to be any default, any want of goodneſſe in him, in the great builder of things, and therefore it muſt needs be, that he guides every Creature vnder the Sunne, euen the ſmalleſt of the Creatures, he guides and directs them to their ends. Providence is nothing elſe, but to guide, governe, and direct every Creature to their ſeverall ends, and buſineſſes, to which he hath appointed them.

Besides, how is it that you ſee things fitted one to another as they are? Is it not the providence of God? When you ſee the wheels of a Watch fitted one to another, when you ſee the ſheath fitted to the ſword, you ſay, this is done by ſome Art, this is not by accident. Even ſo it is in nature, you ſee a fitting of one thing to another, in the body, in

Gods providence proved.

I

By the Creation.

Providence what.

2

By the ſuitableneſſe of things one to another.

Simile,

the Creatures, in every thing, in all the senses, in the Sun with the ayre, in the eye with the light and the colours, with the transparent medium. The setting of one thing to another shewes that there is an Art that doth it, which is the providence of God.

3
The constancy
of things.

Besides, the constancy of things; we see, they goe their course. Those things that come by accident, that come by chance, and not by providence, they fall out uncertainly, now one way, and then another, but, we say, all the workes of nature goe in a certaine constant course.

4
The necessity
of one gover-
nour and dis-
poser of things

And, lastly; Looke but vpon a house, or a familie; if there be not a providence, it will quickly be dissolued; there is not a Family, but it will be so; and therefore, there is a neede of government also in the great Family of the world: and if there be a government, it must needs be by him: for by man it cannot be governed: for the preservation of every thing is in the vnitie of it, and therefore, you see, any thing that is divided, that is the dissolution of it, as when the soule is divided from the body, and when the body is divided from it selfe; So, likewise, in a Family, or in a Common-wealth, when it is divided, looke how farre it goes from vnitie, so neere it comes to perishing, and the more peace and vnitie, the more safetie. Now, if there were not one guider of all these, if there should be many guiders, ther would be different streams, ther would be divers well-heads, and if there were divers principles of things, that should swerue this way, there would be

Division
breeds disso-
lution.

Note.

be

be a division in the nature of things, there would not be a vnitie, and by consequence, it would be the destruction of them. And therefore of necessity, first there must be a government, or els how could the family stand? and if there be a government, it must not be by man; and if it be not by man, it must be by one that is *God*.

Now the objections in brieft; wee see many things are casuall, and you may strengthen the objections out of *Eccles. 9. 11. I see (sayth he) that the race is not to the swift, nor the battle to the strong, nor yet riches to a man of vnderstanding, but time and chance befalls every thing.*

To this, I answer, in a word, that it is true, there are chances that fall out in all these things, that we call properly casuall or accidental, when some thing comes betweene a cause and the effect, and hinders it. As when a man is going a journey, and an Axe-head fall off, and either wounds him, or kils him, it comes betweene the effect and the cause, betweene his doing, and that which he intended; if the fire be burning, and water cast vpon it, and hinders it, that is casuall, because it takes off the cause from its intention. So it is in this, wherein the *Wise man* instanceth, when a man is strong, and some accident comes between, and hinders him from obtaining the battell; when a man hath wisdom, and some accident comes betweene, and hinders him from obtaining fauour; This is that which we properly call chance. Now it is true, there is such a chance in the nature of the thing, but yet, consider

Object.

Eccles. 9. 11.

Ans.

When a thing
is said to be
casuall.

The providence of God
seene in casu-
all things.

Providence
most seene in
things that we
call *chance*.

Why GOD
brings things
to passe by ca-
suall things.

consider this, though this chance be contrary to the particular causes, yet it hath a cause, and it riseth from the vniversall cause; so that it is called chance, because it thwarts, and comes betweene the intention of the particular cause, but it doth not differ from the intention of the vniversall: for those accidentall things haue a cause, as well as the things that we intend haue a cause: somewhat there is that is the Author of all causes, that is the first of all causes, and therefore it is impossible that any thing should be totally by accident. And therefore, I say, whensoever you finde this, it is so farre from being casuall, if you looke into it exactly, that then the providence of God is most seene in it of all others, so far it is from comming by chance; because those things that are done by particular causes, according to their intention, we vsually ascribe it to them; but when there is an intercurrent action comes, that wee call chance, that belongs to the vniversall cause, and is to be ascribed to him, and hence it is that the Lord vsually, in the dispensing and administering of contingent things, he turnes things rather by accidentall causes, by casuall things, then by those causes that haue influence into their effects; because his owne hand is most seene in it, he gets the greatest glory by it, when he turnes greatest matters by a small accident, as we turne a great Ship by a little Rudder, therein his power and his glory is seene. And therefore, I say when you see such a vanity and emptines in the Creatures, labour to see the more fulnesse in God; if there

there be such a mutabilitie, such an instabilitie in the Creature, looke vpon his immutabilitie, and his eternitie, and labour to be partakers of it. When you see such an instabilitie in the creature to bring its enterprizes to passe, labour to see his almighty providence, and to be perswaded of it, to think with thy selfe there is not the least thing without this providence, there is not the least Creature that makes a motion, this way, or that way, but as it is guided and directed by him.

I would willingly adde one word concerning the tryall, now we haue sayd so much of the *All-sufficiencie of God*, and of the emptinesse of the Creature; All the question is now, how farre we practise this. Let every man examine his owne heart, and aske himselfe these questions.

First, if a man beleue that *All-sufficiency* that is in *God*, why doth he terminate his affections in the Creature? If there be nothing in the Creature, but emptinesse, why do you loue the Creature? why doe you feare the Creature? Why do you reioyce in the Creature immediately as you doe *Beloved*, if there be nothing in the Creature, but all be in him, we should see through the creature, we should looke beyond it. It is that which is said of *Shisack*, *2 Chron. 12* he was but the *viall* through which *Gods* wrath was poured vpon *Israel*; so it was true of *Cyrus*, he was but the *viall* through which *Gods* goodnesse was poured vpon *Israel*. If you did looke vpon every man; vpon every friend, and every enemy, vpon every Creature, as an instrument of good or hurt to you,

Tryals of our
beliefe of *Gods*
All-sufficiencie

I
Whether we
terminate our
affections in
God, or the
Creature.

2 Chron. 12.

you, as an emptie *viall* in it selfe, through which *God* poures either his goodnes and mercy, or els his wrath, it would cause you not to sticke vpon the Creature, not to wrangle with men, nor to hate men, or to be angry with them: for they are but the *vialls*: it would cause you againe not to bee proud of the friendship of men, not to bee secure in them, not trust in them, not to thinke your selues safe in them: for they are but *vialls*, through which *God* poures his mercy, & goodnesse towards you.

Looking to
God, will
make vs quiet
in injuries
from n. en.

Consider whether you bee able to doe this. Looke on *David*, when *Nabal* sent him a rough answer, an untoward answer, he was exceedingly moved at it. When *Shemei* did the same, yea, and to his face in a farre greater measure, he was not moved, what was the reason of it, but because when he looked to *Nabal*, he forgot *God*, he saw not *God* setting *Nabal* a-work to giue such an answer, he looked not to *Nabal* as a *viall*, but as if he had beene the principall in the action in hand: And therfore he was ready to fly vpo him with impatience (as you know how angry he was with him) but when *Shemei* did curse him, hee had reason, (he thought) to be quiet, and not in the other case: because he looked on *Shemei* as a *viall*: *God* (saith he) *hath bid him doe it*, and therefore he goes to *God*, and not to *Shemei*; If thou doe belecue this *All-sufficiencie* in *God*, and this emptinesse in the Creature, why are you not able to doe this, not to loue the Creature, nor to terminate, I say, your affections in them,

them, but *use this world as though you used it not*. That is; All things in the world; all the men in the world; for indeede you would use them, as if you did not use them, if you did see an emptinesse in them, and a fulnesse and an *All-sufficiencie in God*.

Secondly; if we doe beleene there is an *All-sufficiencie in God*, why doe we goe out from him, to take in present commodities, to avoyde present dangers? Why doe we not serue him with the losse of all these? For if he be *All-sufficient*, it is no matter what thou loofest, thou hast enough, if thou hast him. You may see it in *Paul* (to resemble it to you, to shew you what I would haue sayd) sayth he, *we serue the living God*, wee take much paines in our Ministry, wee suffer much, but haue nothing but imprisonment, nothing but fastings, and whippings, and stonings; and why doe we it? *for we trust in the living God*, and we thinke him to be *All-sufficient*: when he sayth, we trust in him, that is implied. I say, now looke to thy selfe, art thou able to serue him, without looking to present commoditie? Art thou able to doe as the *Disciples* did, when they were sent emptie, and yet were willing to do the worke, and were content to haue no wages given them, because they trusted in *God*, & thought he was sufficient? You see, our Saviour put them vpon it; it is true, they lacked nothing, but yet that was the tryall. *Moses*. when he might haue had present commoditie, he left all, he left the Court of *Pharaoh*, he left *Egypt*, and went emptie away,

2
If wee leaue
him for pre-
sent commo-
ditie.

What makes
Christians in-
dure hardship
in this world.

away, he did not turne aside to these present Commodities, why? because he thought the Lord was *All-sufficient*. And so *Abraham*, he left his Fathers house, and came into a Land, where he had not a foot; because he thought *God* was *All-sufficient*; *God* speaks to him, vpon that occasion, *fear not Abraham*, thou art in a strange Countrey, where thou hast no body to provide for thee, yet *I will be All-sufficient*. Those that *wandered vp and downe in sheepes-skinnes, and in Goats-skinnes*; no question, they might haue had outward cōforts as well as others, if they would haue tooke that course that others did, but they were willing to leaue all present commodities: because they trusted in *God*, that he was *All-sufficient*. They suffered (saith the Apostle *Heb. 11.*) *the spoyling of their goods*, they lost all, and wandered vp, and downe, and had nothing but *dens* to lye in, in stead of houses, and *sheepes-skinnes*, in stead of clothes. This they did, because they thought him to be *All-sufficient*. Consider whether thou be able to doe this to let goe present wages, present comforts, and commodities, and not to turne aside to them: for, if *God* be *All-sufficient*, what neede is there of them? If there be enough in him, why should you step out to them?

3
Whether wee
looke much
to particular
meanes.

Moreover, if *God* be *All-sufficient*, way doe we stick so much vpon particular meanes, to say if such meanes be not vsed, I shall be vndone? If he be *All-sufficient*, it is no matter what the meanes be, he is able to bring it to passe. It is vsu-
all

all with men to say, if such a thing fayle me, I am vndone, & if such an evil be not removed, What are these but particulars? this sticking vpon particulars is a signe we thinke him not *All-sufficient*.

Isa. 50. 10. See what an expression there is for matter of meanes, *He that walkes in darknesse, and sees no light, let him trust in the Lord God*; he that walkes in darknesse, and hath no light, yet, if *God* be *All-sufficient* put the case, there be no meanes at all, put the case, there be vtter emptinesse, that there be not a sparke of light, but that thou walkest in darknesse, and seest nothing to helpe thee, if he be *All-sufficient*, trust in him, let him that hath no light, but walks in darknesse, trust in the *Lord*: for he is then able to helpe him. Therefore, if we thinke him to be *All-sufficient*, when we loose any particular meanes, it is but the scattering of a beame, it is but the breaking of a Bucket, when the Sunne and the Fountaine is the same. Why should we be troubled at it? If wee did thinke him to be *All-sufficient*, when one meanes is broken, cannot he finde out another, if he be *All-sufficient*? When he said to *Paul*, that all the foules with him should be safe, you see, there were diuers meanes, all were notable to swim to the shore, and the ship was not able to bring them to shore, but yet, by broken boards, and by one meanes, and another, all got to the shore; So the *Lord* brings things to passe in a strange manner, sometimes one way, sometimes another, hee breakes in peeces many times the Ship, that, we thinke, should bring vs to shore
but

Isa. 50. 10.

Simile.

GOD vserh
meanes that
we thinke not
of sometimes.

4
Whether we
see our felues
vile.

Prov. 30.

A sight of Gods
All sufficiency
breedes con-
tente in all
Gods dealings.

but casts vs on such bords as we did not expect; so he doth in the meanes both good and euill, somewhat comes in, and brings vs helper that we never thought of. An enimie comes in and doth vs hurt, that we never dreamed of, and those, that we had our eye fixed vpon, it may be, doe, neither of them.

And so likewise, if God be *All-sufficient*, if hee be thus exceeding great, consider, if thou see thine owne vilenesse, thy ignorance, thy emptinesse, in comparison of him. When *Agar* looked vpon God, and saw his greatnesse. *Pro. 30.* he cryes out, that *he had not the vnderstanding of a man in him*. When *Iob* saw him in his greatnes, *he abhorred himselfe in dust and ashes*, he had *spoken once, and twice, but he would speake no more*. And so *Abraham*, when God appeared to him, sayd, *I am but dust and ashes*: whether art thou able to say thus when thou lookest vpo God in his greatnes? First, art thou able to say, *I haue not the vnderstanding of a man in me*; That is; Canst thou see the emptinesse, and vanitie of thy owne knowledge? Canst thou learne, not to murmur against God in any of his wayes? Canst thou learne to captivate, and bring vnder thy thoughts to the wayes of Gods providence? Canst thou doe, as *Iob* did, saying, *I haue heretofore taken exceptions, and murmured, and was discontented, and wondered at the wayes of God, and the works of his hands, I haue donethis once, or twice, but now I will doe so no more*? *Iob* knew God as well as we know him, but when God spake out of the *whirle*.

whirle-wind, and made knowne his greatnesse to him, this was the fruit of it to *Iob*, though he had spoken once or twice, that is, before that time, yet now he would doe it no more. Canst thou be content to see the *Lord* going all the wayes that he doth, setting vp evill men, and putting downe good men, causing the Churches to wither, and the enemies to prosper? Canst thou see all this, and yet *sanctifie him in thine heart*? Art thou able to say, that *he is holy in all his wayes*, and in this to see the greatnesse of *God*, and thy owne folly and weakenesse? Canst thou say, that *thou art but dust and ashes*, and to say it in good earnest? Canst thou look on thy selfe as on a vile Creature, as *Peter* did, saying, *Goe from me: for I am a sinfull man*? Then I will beleue, that thou hast seene *God* in his greatnes, I will beleue that thou hast seene him in his *All-sufficiency*, that he hath presented himselfe by his spirit vnto thy soule, in some measure, when thou seest these effects in thy soule, when thou seest thy ignorance, and thy vilenes, when thou seest what an emptie Creature thou art, sure this is another thing, by which thou mayst judge whether thou hast experience, whether thou hast practised this doctrine, that we haue delivered of the *All-sufficiency* of *God*, and of the emptinesse of the Creature.

Note.

Moreover, if *God* be *All-sufficient*, why are we then so ready to knock at other mens doors? Why are we then so ready to goe to the Creature, to seeke helpe, and comfort, and counsell,

P

from

5
Whether we
oft seeke to
him?

from it, and to knocke so little at his doore by prayer, and seeking to him? for, if thou beleevest him to be *All-sufficient*, thou wouldest be abundant in prayer, thou wouldest take a little time to looke to others, thy chiefe busines would be to looke to him, not onely in praying to him, but in serving him, and pleasing him: We knocke at his doore as well by the duties of obedience, as by prayer, and seeking to him; if thou thinkest him to be *All-sufficient*, why dost thou not doe this?

6
Whether we
be content
with Gods
provision for
vs?

Simile.

Againe, if thou thinke him to be *All-sufficient*, why art thou not content to be at his immediate finding? Put the case he depriveth thee of all things else, and doe with thee, as parents doe with their Children, who giue them not a penny in their purse, but tell them they will provide for them, why art thou not content that God should doe so? What if he strip thee of all thy wealth, of thy liberty, of thy friends, so that thou canst looke for nothing but immediately at his hands, to feede thee as he feeds the *Ravens*, and the *Lions*, if he be *All-sufficient*. why dost thou not trust in him, in such a case, and rest vpon him?

7
Whether we
looke to e-
vents in doing
our dutie.

Againe; lastly, if thou thinkest God to be *All-sufficient*, when thou hast any service, or dutie to doe, either belonging to God, or man, why dost thou not resolue vpon the doing of it without looking to the consequent whatsoeuer it be? For if he be *All-sufficient*, then all our care should be to doe our dutie, and to leaue the success to him.

A servant that thinkes his Master is able, and willing to giue him wages, and provide for him sufficiently at the end of the day, or the yeare, or at the end of his service, he will be carefull to doe his worke, without looking to his wages, without making provision for himselfe, and so, if thou beleue *God* to be *All-sufficient*, thou wilt seeke no more but to finde out what thy duty is, what rule thou oughtest to walk by, what service thou owest to man in such a case, how to keepe a good conscience in such a businesse, in such a straight, in such a difficultie, thou wilt set thy wits a worke to finde out this; but when thy wit is over-running thy dutie, and thou lookest to the consequence (if I doe this and this, this will befall me) that is a signe thou thinkest not *God* to be *All-sufficient* thou thinkest thy Master cannot provide for thee, but thou thinkest I shall be poore, when I haue done his service, and therefore I wil provide for my selfe, I shall want comforts, I shall haue enemies come in vpon me; if thy Master be a *Sunne*, a *Shield*, and a *Buckler*, and an *exceeding great reward*, and thou beleuest him to be so, thou wouldest finde out onely thy dutie, and it is no matter what the consequence is; So you see the three men did, *wee haue resolved that wee will not worship thine Image*, and whereas you threaten to cast vs into a burning fiery Fornace, that we care not for, *God is able to deliver vs*, they did see *Gods All-sufficiencie*, and therefore they did the dutie. Certainly, *Beloved*, in any difficult case, no man will doe his du-

Instances.
I
The three
Children.

No man can
performe a
dutie that is
difficult, with-
out beleeving
Gods All-suffi-
ciencie.

Daniel.

tie, except he be perswaded that *God* is *All-sufficient*; Those three men would never haue refused to worship the Idoll, except they could haue said, and thought in their hearts, *God is able to deliver vs out of thy hands, O King.* This they sayd, and resolved to doe.

And so *Daniel* resolved to doe his dutie, and not to goe a steppe out of the path, besides the Rule, Well; he shall be cast into the *Lyons denne*; yet he keepes his resolution firme, it was enough for him to doe his dutie, for the consequence of it, he left it to *God*: for he knew he was *All-sufficient*. You see, *God* watched over them, and delivered them all. And so likewise, in refusing to eat of the Kings meate, *Daniel* would not pollute himselfe, it was not lawfull for him being a *Jew*, it might haue cost him his life, for ought he knew if he had looked on the consequence, but he resolved to doe it. Sayth the Text, *he resolved in his heart to doe it*, and committed it to *God*. And we see in all these cases, *God* shewed himselfe sufficient. So he doth, when we looke to our dutie sincerely & faithfully, when we doe it, and looke not to the consequence, he is then *All-sufficient*, and will shew himselfe to be so. And the like we see in the case of *Mordecai*, he thought it was a sinne to bow to *Haman*, who was an *Amalekite*, he would not doe it; Well; but they shall all be destroyed, he, and all the *Jewes*; I but *God* was able to deliver them. And so he tels *Hester* confidently, the Church should be delivered, but he knew not how, but, sayth he, if it be not by thy hands.

Mordecai.

hands, thou shalt fare the worse for it, but certainly, sayth he, *deliverance shall come to the Church, one way, or other, God is All-sufficient*; Herevpon she resolveth, saying in effect whatsoever be the consequence, I will doe it, it is my dutie. And you know, *God* shewed himselfe *All-sufficient* in delivering her, and him, and all the people of the *Jewes*: So, I say, if thou wouldest finde out whether thy heart belecue all this, that is delivered, whether thou doe practise it or no: Consider, if thou canst doe this or no: Consider what thy duty is vpon every occasion, and never looke to the consequence, either to the losse of preferments, of riches, or favour: *God is All-sufficient*, he can bring it in. Be it againe, on the other side, such crosses, and losses are like to follow vpon it, yet he is *All-sufficient*,

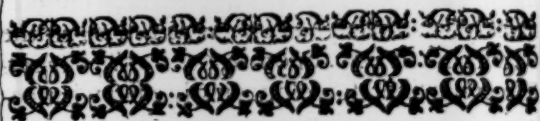
so that thou dost it more or
lesse according to thy
opinion of his *All-*
sufficiencie.

So much for this time.

FINIS.

P 3

THE



THE
SIXTH
SERMON.

GENESIS 17. 1.

Walke before me, and be thou perfect.



EE haue alreadie finished the first part of these words, *God is All-sufficient.*

Which words containe the Covenant on *Gods* part, *I will be All-sufficient*, which here is expressed in the generall, but in other places more particularly, as I shewed you then when wee handled the words.

The other part of the words containe the *Covenant*, or condition required on our part; *Walke before me, and be thou perfect.* *God* will be *All-sufficient* vnto vs, that is his promise, and he requires of vs, that we should be *perfect* with him, he will be *All-sufficient* to them that depend vpon him, he

he will be wholly theirs, that will be wholly his.

So the maine poynt that we haue to handle, is that which *God* requires on our parts, without which we haue no interest in his *Covenant*, namely, that we be *sincere & perfect*. but before I come to handle this poynt which is the maine, I will touch an obsevation or two by the way.

And first from the Connexion, *I am God All-sufficient; therefore walke before me, and be thou perfect* (I will but touch it, because I handled the negative part of it at large.) This we may obserue, that

Every man is more or lesse perfect, as he is more or lesse perswaded of Gods All-sufficiencie.

You see, that is made the ground of our *perfect walking with God* that we beleue him to be *All-sufficient*, and therefore, I say, as our perswasion of that is more or lesse, so every man more or less is *perfect with God*; That is; Looke how a mans faith in *Gods* promises, and in his providence, is, more or lesse, looke how he hath found, by his experience, *God* to be more sufficient to him, or lesse, so is every mans *walking with God* more or lesse *perfect*.

The reason of which is, partly, because it is *Gods* argument: when *God* useth any argument, looke how far that takes place in the heart, looke how farre the vnderstanding is convinced of it, so farre it prevailes also with the will and affecti-

Doct.

Men are more or lesse perfect as they are perswaded of *Gods All-sufficiencie*.

Reas. 1.

It is *Gods* argument to perswade to perfectnesse.

ons, and so farre it preuailes in the practife, and conversation of a mans life: Now when *God* maketh this the ground of our *perfectnesse*, so farre, I say, as a man is convinced of it, so farre as he is perswaded of it, so farre it will produce this effect, to make him *perfect*, and *sincere* in his walking with *God*.

Reas. 2.
This perswa-
sion heales
selfe-loue.

Againe, partly, the reason of it, is, because it heales that which is the cause of all our vnperfectnesse, and vnevennesse, which is selfe-loue. The reason why men walke not constantly, and perfectly with *God*, is because they loue themselves inordinately, they think to provide better for themselves: when a man is fully perswaded of *Gods All-sufficiencie*, it answers all those false reasonings, all those deceitfull arguments that selfe-loue is ready to bring to vs, vpon every occasion there is no man departs from *God*, but he thinks at that time, it is better for him so to doe: when it shall be answered him, *God is All-sufficient*, it is better for thee to keepe in the strait way, if thou seeke thy selfe by disobeying of him, it shall be worse for thee, when all the false reasonings of selfe-loue are answered, the heart must needs be *perfect*.

Use.
To labour for
this perswas-
ion.

The Use of it in briebe is, that we should labour to be perswaded of this truth, and apply it, and make vse of it, vpon every occasion: when any command is presented vnto vs, when any thing is to be done, run to this principle, to be perswaded of *Gods All-sufficiencie*, that shall helpe thee to doe every dutie, that shall preserue thee from every

every sinne: for example, *God* hath commanded vs to *deny our* selues in our profit, in our credit, and our pleasures: and many times it comes that we are to performe this dutie in particular cases, cōsider seriously then of the strength of this principle that *God is All-sufficient*; it will make thee able to doe the dutie throughly. What though thou be a looser in thy credit? If *God* be *All-sufficient*, he is able to make it vp. What though thou be a looser in thy profit as *Amaziah* was? Is not he able to giue thee fourescore talents, sayth the Prophet to him? What though thou be a looser in thy pleasures, that thou loose or want *the pleasures of sinne for a season*? Is not he able to make it vp with *peace of conscience, & joy in the holy Ghost*? And so againe; We are commanded to *take vp our daily crosse*, & not to take base & sinfull courses to avoid crosses, and troubles, and afflictions, when we meete with them in right and straight wayes, and surely, the way to performe this dutie, is to be perswaded of *Gods All-sufficiency*. let a man thinke that *God* is able to defend and carry him thorow, that he is able to keepe him in the time of those sufferings, that it is he that keepes the keyes of the prison doore, that opens and shuts, when he pleaseth, it is he that makes whole and makes sicke; *the issues of life and death, belong to him*: Every mans judgement though he seeketh the face of the Ruler, yet it is from him: let men consider, that it is not the Creature that inflicts any crosse, or affliction, or punishment vpon vs, but it is he that doth it by the Creature, and that will
inable

Note.

inable a man to beare any crosse, to passe through all varietie of conditions, and not to divert from a straight way, but to goe through the storme when he meets with it.

Why men
seeke them-
selues over-
much in their
callings.

And so we may say of every other dutie, to exercise the duties of our particular callings, not for our owne good, but for the good of others: *Rel-ved*, this is a speciall thing men loose their liues, they loose that blessed opportunitie they haue to grow *rich in good workes*, that whereas every day they might adde much to their treasure, to their reckoning against the day of Iudgement, whilest they serue themselves, and seeke themselves altogether, it is but time lost. Now, I say, what is the reason that men in the exercise of their callings, haue such an eye to their own profit, & not to the profit of others, whom they deale with, that they haue such an eye to their own credit, and advantage, and not to others good? It is because they think they must be carefull to provide for their own estate, to looke to themselves, they haue no body else to doe it: Now let a man be perswaded that God takes care for him, that riches are as the shadow that follows the substance of a mans *per-secution* walking with God, that it is God that giues the reward, the wages belongs to him, the care of the worke onely belongs to vs; If a man would *deny himselfe*, & be a looser many times in his calling, and be content to doe many things for the profit of others, to vse those talents that God hath giuen him, not for his owne, but for his Masters advantage;

Note.

advantage; I say, if he would doe this, he should finde *God All-sufficient* and the perswasion of his *All-sufficiencie* is that that strengthens a man, and makes him constant in the performance of it. This you may take for a sure rule, there is no one dutie that shall cost a man any perill, that shall cost him any labour, any losse that a man will be willing to doe, without the perswasion of *Gods All-sufficiencie*, hee never doth it without this perswasion, he never sayles in it, but as farre as he sayles in the beliefe of this. For example.

Note.

Instance.

Abraham when he was put on the hardest taske, to leaue his Country, and his fathers house, hee was perswaded that *God* would be with him, and would blesse him: for *God* hath made him a promise to doe it, it was easie then to performe it, but afterwards, when he began to shrink, and to doubt of this, that *God* might fayle him, that he would not be *God All-sufficient* to him, as when he went downe into *Egypt*, he denied *Sarah* to be his wife, what was the cause of this sinne? But because he was afraid that *God* could not defend him. And so *David*, how many hard taske went he through, with all chearefulness, and constancie? but when he began to fayle of this perswasion, that *God* was able to deliver him from *Saul*, and to bring him into the Kingdome, then he beginnes to steppe out from that dutie, and way of obedience, that he should haue walked in, to *Heio* *Archie*, &c. Therefore the way, I say, to make our hearts perfect with *Gods* is to increase

The Sacra-
ment sealeth
both parts
of the Cove-
nant.

What God
offers vs in
the Sacrament

increase this perswasion of *Gods All-sufficiencie*. Now this we should do especially at these times, when we are to receiue the Sacrament: for what is the Sacrament, but the seale of the *Covenant*, on both parts? It is the seale to the *Covenant*, on *Gods* part, hee promiseth to be *All-sufficient*, and the Sacrament seales this to you; when it is sayd to you, *take, and eate, this is my body*, the meaning is this, *Iesus Christ* giues himselfe, and *God* the Father giues him, and sayth, take him; That is; Take *Christ*, with all his: It is certaine, he is a Husband, that is *All-sufficient*, he is a field that is full of treasure, & so you must thinke with your selues, when you come to receiue the Sacrament, that *Iesus Christ* himselfe is given to you; That is, *Iesus Christ* with all his riches, and treasure, with all his benefits and priuiledges. Now, when you haue taken *Christ*, (as it is a free gift) then consider all those particular benefits, labour to dig that field, and to see all the varietie of treasures in it, you shall finde that there is nothing that you can desire, but you shall finde it in him, you shall finde an *All-sufficiencie* in him, both for this life, and the life to come.

Againe; As this is the *Covenant*, on *Gods* part, that is sealed to vs in the Sacrament, so you must remember that you put to your seale likewise, to confirme the Condition of the *Covenant*, on your part: for so haue you promised, there is a stipulation, an engagement, remember that you keepe *Covenant*, and Condition with him, (for it is reciprocall:) for all *Covenants* must bee mutuall,

mutuall, they must be betweene two parties, and remember, that *thou put thy seale to it*, that thou renew with God the Covenant, that thou hast made to *walke before him perfectly*. Now, the end of the Sacrament, is to remember this, *Doe this*, sayth Christ, *in remembrance of me*; As if he should say, you will be ever and anon readie to forget this Covenant.

Another point, that I desire to obserue, before I come to handle the maine, is from these words, *Walke before me. &c.* It is a metaphor I finde very frequently vsed in Scripture, and therefore wee will not passe it over, *walke before mee, and be thou perfect*. Whence we will therefore obserue, that

There is a great similitude betweene a Christians life, and walking from place to place.

Doct.
A Christians
life like a
walke.

I find not any metaphor in the Scriptures vsed more frequently, and therefore it should teach vs some thing: for a metaphor, you know, is but a similitude that is contracted to one word, it is but a short similitude folded vp in a word, and somewhat is to be taught vs, some resemblance there is that we will labour to expresse, and make some short vse of it.

When the Lord sayth to *Abraham, I am All sufficient*; therefore, *walke perfectly before me*, it is as if he had sayd, *Abraham*, I meane to be a good Master to thee, I meane to giue thee sufficient wages, thou shalt want nothing thou needest; now be thou carefull to doe thy worke, be not idle,

What meant
by walking.

Particular ac-
tions, are so
many steps in
our journey.

dle, sit not still, but be working (for that is intimated by *walking*) to *walke* is still to be acting in some thing, still to be working, to be in employment, and not sit still, so that this is intimated to vs, when he sayth, *walke before me*, that the whole course of this life is like a journey from one place to another. And againe every particular action, is like so many steps taken to that journeyes end, and (marke it, I say,) looke what the rounds are in a Ladder, that go from the bottom to the top, looke what the paces in a journey are, so many paces goe to make vp the journey, so doth every particular act go to make vp the Christiā course that every man is to fulfill: so then, as every step a man takes, tends to some scope, or other, either East, or West, or North, or South, in generall & in particular, to some particular place, near some Citie, some Towne, or some Roome, so every action in a mans life, it either tends in generall to East, or West; that is ; to good or evill, it tends to the service of *God*, or to the service of *Sathan* and likewise, in particular, it tends either to this good dutie, or to avoyd this particular sinne, to this or that particular service of *God*, of *Sathan*, or of our selues.

So that not only the greater actions (marke it) but even the lesser, every one of them, it is like a pace in a journey, which that I may make plaine to you, you must know, that all the actions we doe either be actions that belong to our generall, or to our particular calling, or such as fits to them. Now take the lowest and the meanest action,
your

your eating and drinking, your sleepe & recreation, they are all steps that tend to this Iourney, that tend to this scope, every one of them is a step nearer to *God*, and to heaven, if they be rightly vsed; and from him, if they be not vsed as they ought; *whether you eate or drinke, or whatsoeuer you doe, do it to the glory of God.* What ever you doe, marke that supream scope, so that all actions tend to one or other of these; now you need make no question, but even those common actions are steps that lead to the journey; even as you see, a servant that is set to worke, or to goe a Iourney, that is to mowe, or to driue a Cart, even the whetting of the sithe, is a part of his worke, as wel as the mowing of the grasse; the provending of his horse, is a dispatching of his journey, a going on in it, as well as when he rides, and so the oyling of the wheele, is a drawing on, as well as every step he takes: So I say, it is in these common actions, that we make lesse account of, our sleeping, our eating, our drinking, our recreation, every one of them, is a steppe in the Iourney. I speake it for this end, that wee may not neglect any action, that we may not despise the least of our actions: for there is not one of them, but it is a pace, or a steppe: so that this you must make account of; every day you finish a great part of your space: for you do many actions. Now look what actions you doe, see what they be, examine them at night; for every action is a step, and either you step towards *God* in it, or you step frō him; either you step towards heaven, or towards hell: therefore

Actions that
fit vs to our
callings, are
steps in our
Iourney.

Simile.

The meanest
action not to
be neglected.

Five things
in a walke or
Journey.

fore looke to every action. But this is in generall,
Now in particular (to bring this similitude a
little nearer) you must consider in a *walke* from
one place to another, when you go in a Journey,
you have these particulars.

First, There must be a place, a terme to which
you walke, some whither, whither a man goes.

Againe; There must be a place, or terme from
which a man comes.

Againe; There is a distance: for in a point, or
a little space a man cannot walke.

Againe; There must be a ground to walke vpon.

And there must be a path: for in particular
Journeyes, as from *Thebes* to *Athens*, there is a
straight path-way to walke to it, &c. These particu-
lars we will expresse to you in this course of
a Christian life.

I
That which a
man goes to.

First; I say, there must be a place to which a man
goes, *terminus ad quem*, as we call it, and that is to
grace, we travaile to grace, we travaile to the ser-
vice, and glory of *God*, and we travaile to *salvati-
on*, these I finde in the Scripture to be the ends,
and the aimes, and the scope, and mark, at which
every man is to look in his journey, in the course
of his life. Labour to *grow* in *grace*, which ena-
bleth vs to serue *God*, without which we can doe
nothing: Labour also, when you have it, to come
to the fruits, and operations, and effects of it;
that is, to spend your time in doing some thing
that may tend to *Gods* glory, & service. And last
of all, looke at the reward, looke at *salvation*,
which

I
Grace,
2
Gods glory.

3
Salvation,

which is the end of that Journey, there is no question of the two former, that the end is *grace*, and *righteousnes*, there is more question of the latter, whether a man may make salvation, and the recompence of reward, an end, a marke, and scope, to which he travailes: but all these are our ends you shall see *Act. 26. 18.* *Paul* is sent to preach to the people; and this is the scope of his preaching, he was sent to open their eyes, that they might turne from darkenesse to light, from the power of *Sathan* to God, that they, might receive the forgiveness of sinnes and inheritance among them that are sanctified by faith in *Christ*. Marke it, that they may turne from darknes to light, there you see the scope is *light*; because without *light*, a man cannot see his way, *Grace* helps a man in his Journey, as *light* doth: the next thing is, from the power of *Sathan* unto God; That is, from living in bondage to *Sathan*, to serve God, to do that which stands with his glorie, and advancement, and then lastly: that they may receive forgiveness, & inheritance amongst them that are sanctified by faith in mee; there is the reward: for a mans ayme is likewise that he might receive the inheritance, that he might be saved, and have heaven in the end. So likewise you find it expressed *Philip. 3. 14.* *Paul*, sayth he, pressed hard toward the marke, for what purpose? for the price of the high calling of God in *Christ*, there you see that the ayme that *Paul* had in following hard to the marke, was a marke that he aymed at, and that he had expressed before to be found in the righteousness that is in *Christ*, and, sayth he, that

A& 26. 18.

Phil. 3. 14.

Heb. 11.

2
That he goes
from.

1
Sinne.

2
Sathans ser-
vice.

3
Damnation.
The pathes of
sin many, the
journeys end
one.

Simile.

I might obtaine the price of the high calling, the price (that is) the wages; as a man that runnes a race, there is a price propounded to him, and when he hath finished the race, he obtaines it, sayth hee, this is one of my ends to obtaine the price: so it is said of Moses, Hebr. 11. he had respect to the recompence of reward. So, my Beloved, in this journey you must make this account, you travaile towards grace, that is the scope that you ayme at; againe your end is to serue God, to seeke his glory, that all your actions may tend to it, and lastly, that you might be saued, that you might haue the inheritance with the Saints.

Now the terme from which we travaile is from *sinne*, from the service of *Sathan*, and our selues, and likewise it is from *damnation*; so that you shal finde this difference in it, that all men, though they haue but one Iourneys end, yet there are different places, from which every of them travaile; according to the different sinnes, to which they are inclined, some men had need to travaile from covetousnes, some men againe, from prodigalitie, these seeme to goe contrary wayes, yet both ayme at the same journeyes end, as two men that intend to come to *London*, one comes out of *Kent*, another comes out of the *North*, these men seeme to goe contrary, one goes *North*, and the other *South*, yet both agree in their Iourneys end, so it is in this travaile, some men are subject to be timorous, & discouraged, and cowardly in their actions, some men againe to be rash, and bold, these men haue contrary courses, yet they both

travaile

travaile to the same mediocrity, to the same *grace* to the same way of righteousness: so, I say, the termes from which we come are exceeding different, though the Iourneys end be the same to every man. Looke what the severall inclinations of men are even therein to part from himselfe, to *deny himselfe*, to resist his personal and particular lusts, that is the terme, from which he is to goe; and so likewise it is to be considered, that we travaile from damnation, that every steppe that a man takes in the way of righteousness, it is so many steps *from death to life*, hee is so much nearer his Iourneys end: for *salvation is now neerer then when you beleevved*, sayth the Apostle; that is, looke as you travaile faster in the way of righteousness, so your reward is neerer, your comfort is neerer, and so you are farther from judgement, farther from destruction.

Now, on the other side, it is to be considered, that as this is the ayme of the godly man, to look to grace, and at the service of *God*, and at salvation, that is the way that they travaile; So there is another way that other men travaile, that looke at sinne, at destruction. I doe but set one by another, that you may learne to know the difference: there is a scope that every man hath, whatsoever a man doth, though he consider it not, yet hee takes every steppe by vertue of that utmost end that he hath. There is a generation of men that ayme at destruction, that ayme at sin, at those *ways that lead downe to the Chambers of death*.

And if you object, and say, I but no man pro-

06.

pounds such an end to himselfe, there is no man intends the destruction of himselfe.

Ans.
Hell is the end
of the course
of wicked men,
though they
ayme not at it
in their inten-
tion.

Note.

³
The distance
in it.

The dissimi-
litude betweene
God and vs.

I answer; It is true, it is not the end of the man, but it is the end of the course, as we say, it is not *finis operantis*, but it is *finis operis*; as at theefe, that steales, his end is not that he should come to the gallows, but his end is to get profit to himselfe, but yet it is the scope of the work, though not of the workman; so I say in this case, a man that hath not his ayme to serue God, to walke toward him, though he obserue it not, his ayme is destruction, that is the end of his work, that way he walkes in, leads downe to the chambers of death. So you see, First, there is an end, a terme to which every man goes; And, secondly, there is a terme from which every man comes.

Thirdly; in every Iourney there is a distance; That is; that dissimilitude betweene grace & vs, and betweene God, and vs. Looke what distance, and difference there is betweene grace, and sinne; betweene righteousness and wickednesse, that is the space that every man is to goe. that is the distance that he is to passe through; so that even as in a Iourney you cast some part of the way behind you, & another part you are to passe vnto; so you are to thinke in this Iourney: Looke how much victory thou gettest over any sin, so much of thy way thou hast passed. Again; Looke in what measure any sinne remains vnmortified, any lust is not fully overcome, so much of thy way thou art yet to goe: so likewise, it is in the defect of graces, that is the distance that thou hast

to

to fulfil. So in every mans particular calling, that course that *God* hath fixed to every man, that he hath prescribed to every particular man (to some longer, to some shorter, (this is the distance of a mans journey. *Iohn Baptist* had a shorter course, he fulfilled his course, he preached not about three or foure yeres. *Paul* fulfilled his course likewise, a longer race, but it was that which *God* had appointed him; so the dissimilitude betweene grace and sinne; and againe, the course that *God* hath appointed every man to fulfill, and *terme God in his time*, this is the distance and the space of this Journey.

Againe; the next to this is the ground: for a man must haue something to hold him up, when he walkes, the ground upon which he walkes, is the time of this life in this world, the latitude of this life, that *God* hath afforded to every man that is the field, as it were, that he walkes in: we see in the world great varietie of men, and varietie of courses, that is the ground, the space allotted to him, he may walke whither he will, he may walk which way he pleaseth.

But lastly, as there must be a terme to which, another from which, as there must be a distance, & a ground, so chiefly he that walkes must haue a certaine path, a certaine way to walke in. In a wilderness, there is ground enough, but there is no path, but when you goe to a certaine place, there must be alwayes a certaine way, a certaine highway, a path that leades to it: now the path that we haue to walke in, you haue it diversly expres-

2

The course
that *God* ap-
pointeth vs
to fulfill.

4

The ground
is the time of
this life.

3

The path.

1
Christ.

2
The spirit.

3
Gods Com-
mandements.

Christ the
way, how?

The spirit the
way, how?

Note.

fed in the Scriptures: *Christ* is said to be the way, we are said to *walke in the spirit*, if you be led by the *spirit*, *walke in the spirit*, and the way of Gods Commandements; I will runne the way of thy Commandements, sayth David, when thou shalt inlargemy heart and of Zachary and Elizabeth, it is said, they walked in the way of Gods Commandements without reproofe. These are sayd to be the wayes, or the paths that wee walke in, they all come to one: *Christ* is said to be the way: because as a man cannot come to a place, except he go in the way that leads to it, so no man can come to God the Father without *Christ*, that is; without his intercession, without his guidance, and direction, except he lead you to the Father, that you come as sprinkled with his blood, as clothed with his righteousness, except you come as being made accepted by his intercession, you cannot be accepted, and besides, except you goe the way that hee directs you: for he is the Day-starre, *springing from on high*, that guides our feete in the way of peace, without him you cannot come to heaven, you cannot come to the throne of grace: so he is said to be the way. Againe, the spirit is said to be the way, *walke in the spirit*; That is; walke according to the guidance of the spirit, follow the direction of the spirit; and so the way of Gods Commandements, they are sayd to be the way; because they are the rules we ought to walke by: So that the way is, when, in the name of *Christ*, when, out of respect to him, we walke by the direction of the spirit, in the wayes of Gods Commandements, when

when we obserue this rule. This is the way, this is the path.

Now, if you aske, how one should find this way?

You must know, that though this be the way in generall, yet, in particular, that which must teach it thee, is to consider, first, there is a certain tract that God hath made for vs to walke in, a certain path that he hath chalked out, that which he hath described in his Word, that which all the Saints haue trodden before vs, both those that liued in former times, whose examples are related to vs, and those that liue among vs; First, there is a tract that God himself hath made, the way of his judgements are *sine vestigij*, &c, but the way of his Commandements are as a beaten tract, as a beaten roade; A way that himselfe hath made plaine; by many directions, by many way-marks that he hath set, that men might know them, and likewise by the course of all the Saints, which is like a beaten way that is trodden by many thousands, from generation to generation, this is one thing that you are to look to, see if you be in that way, in the old way, in the way that the law leads to, in the way that all the Saints haue gone in.

Now further if the question be, well; but how shall I keepe it? I may be ready to misse this tract

I answer; there is a certaine sagacitie that God giues to a man, by which he findes out this way: for though the way be plaine in it selfe, yet, it is not so to every man, it is hard to finde our this particular way. These steppes of Gods

Quest.

Ans.

How to finde the path in this journey.

I

By the word.

2

By the example of the Saints.

Quest.

Ans.

The Saints
haue a secret
gift to find
out Gods
wayes.

Simile.

Commandements, I say, it is hard to finde them out, except there be a particular gift given him, even as you see, there is a gift given to the Dogge to finde out the Hare, to follow her steppes, there is a certaine sagacitie given to that Creature, that another wants, by which it follows the steps of the Hare, which way soever she goes: (I may vse it for a similitude, a farre off expression) So, I say, there is a sagacitie given to the Saints, a certaine new quality, that others want, by which they are able to finde out the steppes of Gods way; so that they are able to tract him: When they are at a losse, they will not run on vpon a false sent, but cast about, (as sometimes they loose God, sometimes they know not which way they must follow him.) This gift wee must labour to haue. Therefore *David* prayes so oft that *God* would teach him his wayes, that he would *make his way plaine before him*. that he would direct him, &c. As acknowledging that he was not able of himselfe, to finde it out, except *God* had guided him, and directed him to it.

One thing more is to be added, ther is this similitude in this metaphor, that as, when a man goes a journey, it is a constant continued pace, it is not a little stepping to & fro, and walking for recreation, a walking as a man doth in a Gallery, but it is a constant course, he walkes on; So likewise

The course of a Christian life, it is a constant continued terme of action.

When a man doth not good by a fit or two, but when he continues in well doing, when it is the ordinary constant tract of his life. Now

Doct. 2.
A Christian
life is a constant course
like a journey.

Now we will briefly make some vse of it, and the vses shall be but these two, according to this similitude, & the agreement of this walking with a Christian life.

If a Christian life, be of this nature, that it is like a walking in a Journey, that every act is a steppe, then it should stirre vs vp to consider seriously, what a busines we haue in hand, to consider for what purpose we came into the world, namely, to goe a Journey, not to sit still, not to be idle, we are to travaile a part of this Journey every day, and therefore the first thing wee are to doe, is to choose a right way: you must know therefore, that there are many thousands (it is the common condition of men in the Church) that thinke they are in a right way, and so goe on in it without examination whereas indeed every man by nature is set in a wrong way as soone as he comes into the world, wherein he travaileth, a way that leads to destruction; so that, till a man beginne to see his error, till he beginne to come seriously to consider, this is not the way I should follow, and to choose a contrary, he travailes not toward heaven, no man is in *cursum*, as we say, no man is in this Journey till then: *David* sayth, he chose the way of *Gods Commandements*. There must be a choice: and this must be vpon speciall consideration, for no man hath this without choice: now in choice there is not onely a taking a thing into consideration (which is naturall) but then a man is said to chuse, when he pitcheth vpon it, when his resolution is fixed, when he determines

Use I.

The end of
our being in
the world is to
goe a journey

Every man by
nature, in a
wrong way.

How to know
whether wee
haue chosen
Gods wayes.

termines vpon this way. Therefore, when you heare that there is such a walke, make that vse of it, choose the way of *Gods* Commandements. That is; willingly take that way, go it resolutely, sweare within thy self, as *David* saith, *I haue sworn that I will serue thee*, and walke in thy way. I say, this we should bring our hearts to, and you shall know by this whether you doe so or no: A man, that chooseth a way, that resolues to goe that way, if he be out of it at any time, and be told, Sir, you are out of the way, he is glad of the admonition, he is willing to goe into it againe: So that, I say, thou maist know whether thou choosest the way of *Gods* Commandements, or no, by this, what dost thou when any suggestion comes from the *holy Ghost*, that tels thee, this duty ought to be done, this sin ought to be abstained from, art thou obedient to it? When thou art admonished by thy friend, that tels thee, this is not the way, this is an error, this is an obliquitie, art thou ready to turne out of it? art thou glad of such an advertisement? When thou hearest rules given thee out of the word, from day to day, from Sabbath to Sabbath, art thou willing to practice the, when thy error is discovered to thee? It is a signe thou choosest the way. Let a man resolute on the way to a Coast, to a Citie, when it is discovered to him, that he is out of the way, certainly, if it be the way that he hath chosen, he will easily be readie, & willing to turne to it. Indeed, this is a signe a man hath chosen the way. *David* chose to serue the *Lord*, and therefore when *Nathan* told him of his

his adultery, and murder, he quickly returned againe; So it is, with all the Saints, it is not so with other men, when they are told of going out, they goe on still, because in truth, they haue not chosen the way of *Gods* Commandements.

Secondly; It is not enough to choose it in generall, but likewise, you must looke to every step you take, take heede to every steppe in this way. My Beloved (as you heard before) there is not an action, but it is a step, it is a pace in the way that leads, either on the one side, or on the other, either towards hell, or towards heaven, and therefore it is not enough to looke that you walke in the way in generall, but likewise, you must ponder your steps. You see that expressiō *Pro. 4* saith the *Wise-man*, *Ponder thy wayes*, and order thy steppes aright; ponder thy wayes, that is, a man is to consider every steppe he takes, is this right? Doth this tend towards such a journey or not? This pondering of our waies, is exceeding necessary, it is that which *David* constantly practised. *Psalm. 119. 36. I considered my wayes, that I might turne my feete to thy testimonie.* I considered my wayes; implying that; Except a man looke narrowly to it, except he consider his steppes from time to time, except he reflect vpon them, and looke which way they tend, he will not be able to keepe the wayes of *Gods* Commandements.

Why; but is it necessary that a man must thinke vpon every action what his end is, when a man is busie in his studie, when he is busie in his trade, when he is busied in his particular calling, is it necessary

Vse 2.
We must ponder every step.

Prov. 4.

Psalm. 119. 36.

Quest.

Ans^w.
How farre it
is necessary in
every action
to thinke of
the end.

Simile.

necessarie that every particular action should be looked vpon, that he should haue this a ctuall thought, whither doth this steppe tend?

I answer; It is not necessarie, that it should be done vpon every action, but that it should be so farre done, as is necessarie, to keepe vs in the right path, even as you see, it is in a journey, when a man resolues to go from one towne to another, he thinkes not every step he takes, I am going to such a towne: for, by vertue of his first intention he takes these steppes: so that the marke and the ayme that he hath is the cause of every steppe; though he thinke not of it in every step he takes: So in the actions that we do, I say, if the ayme be right, though we thinke not vpon every action, we do, yet it is done by vertue of the first intention: and so *God* accepts of it. As, we see, an Arrow when it flies to the marke, or a Bowle, when it runs, there is not a new putting on, but by vertue of the first strength by which it was thrown out, or by which it was shot, it passeth, & goes on towards the mark; so it is in a mans life: by vertue of the first ayme that a man hath, though he think not of it, vpon every particular occasiō, his heart goes on, he travailes towards the marke: therefore, I say, it is not necessarie in every action. Not withstanding, it is necessarie, that it be very frequently done: because we are so ready to goe out of the way. There is a straight way, that *God* hath chalked out to vs, and we are ready ever and anon, to turne out, we haue still some byas, or other, vpon vs, that drawes vs out from that way.

Ei-

Either some false feares, or some vaine hopes, or some fancy, and inordinate appetite, some thing, or other drawes vs out, that except a man looke very narrowly to it, except he be ever and anon reflecting vpon his wayes, he will not keepe the way, therefore it is necessary, that we be still considering, and pondering our wayes, and so much the rather, because as the Apostle sayth, *Know you not, that many run in a race?* As if he should say, all the world travailes toward heavē, every man goes something that way: therefore, saith he, take heede; there are but a few notwithstanding, that get the goale, that get the price, few that obtaine, few that overcome: therefore, saith he, take heede how you runne. So, I say, there is much heed to be taken in this race, many goe out of *Egypt*, many that goe from hence a certaine way, but they never come to *Canaan*; they walke a certaine way in the *Wildernesse*, but they come not home. Therefore to direct you in it, you must know this, that there is a length in this way, there is a rectitude, and a straightnesse in this way, and thirdly, there is a certaine breadth in this way. There is a length in this way, and therefore you must goe hastily in it, you must *run the way of Gods Commandments* as *David* sayth: for there is a length in it; that is, it will not be dispatched with an easie pace. *God* requires every man to make haste in it, he must quicken his pace in the way to heaven. Now the cause why men goe on slowly in this way, is from halting; because they halt in this way: In other paces sometimes we grow slow by wea-

Note.

A length in
Gods wayes.

The cause of
slownesse in
Gods wayes.

Halting dou-
ble.

Halting, the
ground of it.

wearinesse, but in the wayes of *Gods* Commandements, still our slacknes comes from halting, & therefore you haue that vsed often in the Scriptures; men are sayd to *halt betweene two opinions*, that is one kinde of halting betwene two Religions, he goes slowly forward in either of the, that halts between two, he profits little, he goes slowly on. As there is a halting betwene two opinions, so there is a halting betweene two objects, *God* and the world. A man desires to serue *God*, and yet he desires to haue vaine-glory, or desires to make vp an estate, &c. I say, these diuers affections, these diuers respects to diuers objects, when a man hangs too much vpon the world, when he hath an eye too much vpon vaine-glory when he is tooke vp too much with pleasures, & diuers lusts, this causeth men to halt in the wayes of *Gods* Commandements: halting, you know, is either when one leg is sound, and another lame, or when we goe with one leg in a higher way, & another in a lower way, it comes all to one: that is, when the heart doth not wholly looke vpon *God*, but lookes much to the world, therefore you see men much dreched in worldly busineses, that are overcome with them, that are drowned in them, they goe slowly on in the wayes of *Gods* Commandements, that goe with one leg in *Gods* wayes, and another out of them: And so likewise when one affection and one desire shall be good, and another shall be lame, this causeth a halting in the wayes of *God*. And therefore, if you would run, you must haue both feete whole, and sound, with-

without lameness, and both feet must be in the way! When a man is thus disposed, he runs the wayes of *Gods* Commandements; Labour to finde what is the cause of thy halting, and of thy slackenesse, if it be worldly mindednes, the way to quicken thee in thy pace, is to weane thy heart from the world; if this be the cause that makes thee slacke, and dull and heauey, and indisposed to prayer, and to other holy duties, (somethings thou doest, & thou goest in thy way, but slowly, and dully,) that is the way to heale it: And so againe, if it be some strong lust, be it what it will be, that causeth thee to halt, & to goe slowly on, heale that, & thou shalt be able to run the wayes of *Gods* Commandements. *David* calsit a straightning when he could not run. Therefore, sayth he, *I shall run the wayes of thy Commandements, when thou hast enlarged my heart.* That is; Every lust is a straightning, the removing of it giueth a libertie to the heart, every lust is as feters, and shackles that straiten the spirit, that are a bondage to the spirit, that take away the libertie of the spirit: Therefore the removing of the lust, whatsoeuer it is, that sets thee free, (as it were) and when thou art free, and at libertie, when there is no impediment, thou art able to run the waies of *Gods* commandements.

Lusts like feters.

The second is, there is a straightnes in this way there is no way that leads to any place, but it is straight: for if it were crooked, it would not lead to that place. So that every walke every certaine walke, is straight, so are the wayes of *Gods* Com-

Gods wayes straight.

Stepping out
of G O D S
wayes tends
to misery.

Gods wayes
nearest.

Commandeméts, they are straight, now straight is a relatiue word that is, it is betweene two extreames, as we say, a Line is straight when it runs betweene two poynts, and goes not out, from either of them, that we call straightnes, if there be any exorbitatiō of the lyne, now it is not straight but crooked, now the way is sayd to be straight in regard of these two termes. A man indeede goes from miserie to happinesse, and the wayes of *Gods* Commandeméts, are the straight wayes that lead to that; if you walk crooked in the way, you step out to one of the two extreames; that is, you steppe out from the way that leads to happinesse, you step out to some trouble, to some mischief, to some evill, to some punishment, when you step out from the way of *Gods* Commandements. So that that is to be observed, that this is a straight way; And therefore, seeing this leads straight to happinesse, and every declination is a stepping out to misery; You haue reason to take it, for it is the shortest way, that is one condition: you haue two motiues to take this way.

One is, it is the shortest way, the other is, it is the plainest way. Wee haue a rule in the *Mathematicks*: Alwayes the straightest line is the shortest, looke how much bending, & crookednesse there is, so much the more length there is in it, the straightest way is the shortest: So, if thou wouldest go the shortest way to happinesse, keepe the way of *Gods* Commandeméts, (if thou dost not, thou goest about, thou art a looser by it that is the neereft way. For example; that I may

a little

Instances of
stepping out
of Gods
wayes.

a little expresse itto you, *Iacob* when hee would goe about, & not keepe the straight way, whē he would make hast to get the blessing, it was a going out from Gods wayes; was it not a going about to his happinesse? You know, how many yeares trouble it cost him. So *Dauid* when hee would goe out of the way, in his Adultery, and murther, did he not goe about towards his happines? Was he not an exceeding great looser by it? You know how much it cost him, what great afflictions he had, *the sword never departed from his house*; what great trouble, being cast out of his Kingdome by *Abfalom*? &c: that was a going about to his happinesse. So this is a sure rule if there be any crookednes in a mans wayes towards God, it is a going about to happines. And so *Asa*, his heart was perfect all his dayes. But when he was out of the waies of God, when he stepped out of these wayes, and made to his feete crooked paths, did he not goe about for his owne happines? The Prophet comes, and tels him, *Asa*, because thou hast done this, *from hence thou shalt haue warre*: the case was this, *Asa* would needs seek to the King of *Assyria*. & the King of *Damascus* for helpe, it was a sinfull policy in him, it was a going about, hee should haue kept the straight way, and haue trusted God with it, but when hee would do this, when he was crooked in his waies it was a leading about to his happines, the Prophet comes & tels him, the host of the King of *Assyria* should escape out of his hands, and likewise he should haue warre all his time, and so he had

R

much

much trouble at home, and warre abroade, and at length he was given vp to a sore disease that was his death. Thus he went about, and so doth every man when hee sinneth: for the other is the straight way.

It is the plainest.

Secondly; As it is the nearest way, so likewise it is the plainest way. When a man will go out of it, he meets with snares, there are vanities in those waies; as it is sayd, *he catcheth the craftie in his owne deceit*, or in his owne actions, and enterprises, *1 Cor. 3.* he catcheth the craftie; that is, if a man will goe out of the way of *Gods* Commandments by any carnall policy and wisdom, it is not a plaine way, it is a way wherein he shall meet with one trouble or other, hee shall meet with some snares there, he shall not goe safely in it. So that you may take that for a sure rule, when a man goes out of *Gods* waies, he is not safe, he is subject to some snare, to some net or other, wherein he may be taken: therefore let vs keepe the straight way, it is the best, and it is the neereft. As it is said of *Abymaaz*, he ran the way of the plaine, and so though *Cushi* went out before him, yet *Abymaaz* came to his journeyes end much before *Cushi*; because he went the way of the plaine: So hee that goes through the plaine way, though he seeme to haue present disadvantage, and trouble, yet when all is summed up, that will bring him soonest to his journeyes end, he shall come soonest to happines and quiet that way, he that takes the fairest course, by probabilitie in carnall wisdom, and policie, and steppes out of *Gods* waies, though he

No safetie out of GODS wayes.

1 Cor. 3.

thinks

thinke that the nearest way, yet he shall find that he goes about. Let a man thinke with himselfe, by declining, I may escape such a trouble, such a strait, such a disadvantage, that will befall other men: perhaps thou mayest, but yet I say, thou goest about, thou art no gainer by this, it shall be paid thee home in arrerages, thou shalt loose it in the long race, thou shalt find that he that goes the plaine way, shall come before thee to thy journeyes end, to happinesse that we all ayme at; that is certaine still, he that keepe the right way, hee takes the shortest way to happines, he that thinks he takes a wiser course then *God*, and therefore will decline those troubles, by winded wayes, that another brings vpon himselfe by keeping the plaine way, I say, he shall find himselfe deceived, he goes about towards his happinesse.

Note.

A breadth in
Gods wayes.

Lastly; as there is a length in this way, and a straightnesse in it, so there is a breadth in this way, there is a latitude, a certaine proportionall breadth. The way to some man is broader then to others, and to the same man the way in some places is broader, in some narrower. The *Iewes* way was narrower, then ours, there is a Christian liberty that hath enlarged this way & made it somewhat broader to walke in: for, as the Christian libertie is more, so likewise is the way broader: Wee haue more libertie then the *Iewes* had in many things, wee are freed from that *yoke of bondage*, that strict observation of Mosaicall Ceremonies. And so againe, I say, one Christian hath a narrower way then another; that as, a

The way
broader to vs,
then to the
Iewes.

Lawful things
to be forborn,
when they be
occasions of
sinne,

man is subject to more temptations, to more occasions of sin, so must he make his way narrower he may not walke in so broad a path as another. Againe, the same man in some part of his way must choose a narrower way, in some he needes not; As for example, a man that is subject to run out in such a recreation, another man may walke in a broader path in the vse of that recreation then he may; for to him it is an occasion of euill, he is readie to be snared, and to be transported with it: one man is apt to be carried to drunkenness, if he see but the Wine, if he come but neere it, hee must not *looke on the Wine in the cup*; one man is quickly set on fire with incentiues of lust with an object, he may not come so neere, nor be so bold with them as another man may, one man is apt, if he come to such a company, to receiue some hurt, to be intangled with them, he is apt to learn their wayes, to goe along with them, such a man may not be so bold to come neere that company as another may, that is not subject to that temptation, so that there is a breadth and a narrownes in these wayes.

Mat. 7.

* Now our care must be not to goe beyond this breadth: for it is a *narrow way*, *there are few that finde it*, *Mat 7*. Therefore, I say we haue the more need to looke to it; that we step not aside, that we loose not our way. *Beloued*, it concernes vs much to looke to it; because, when we goe out of Gods paths we are still exposed to some hazard, and to some danger, we should looke to it, not onely for obedience to God, but for our owne sakes: if a

man

man be found out of the breadth of this way, that is: if he take more libertie then he ought (for it is profitable for vs to know both our liberty, and our restraint,) hee shall finde still some miserie, or other come vpon him, take heede therefore, least *God* meete thee out of the way at any time; as he sayd to *Eliab*, *What dost thou here?* What makest thou here *Eliab*? indeede it was his fault, (when *God* had beene with him so mightily and had giuen rayne at his desire, and wrought such miracles, to send fire from Heaven to consume the sacrifices, and after to slay so many Prophets of *Baal* :) for a word of *Iezabel*, a weake Woman, to runne from her so many miles, as farre as his feete could carry him, it proceeded from timorousnesse, and feare: *God* meetes with him, and saith, *What dost thou here Eliab?* What makest thou here? As if he should say; thou art out of the way. Though the *Lord* dealt mercifully with him, yet it was his fault, he was out of the way, sometimes feare puts vs out of the way and sometimes againe other passions, as *Hagar* went out of her way from her mistris (as we see in the Chapter before the Text) *Hagar Sarabs maid, whence comcest thou?* And whither goest thou? *Gen. 16. 18.* Where we see he puts her in minde of that durie shee did owe to *Sarab*, of that particular calling she was in; As if he should say; *Hagar* dost thou remember what thou art? dost thou remeber what particular calling thou art in? Art thou not *Sarabs* maid? thou shouldst be about *Sarabs* busines, what dost thou here in y^e Wildernes

Our care must
be to be found
in *Gods* wayes.

Gen. 16. 18.

running from thy mistris: If thou be *Sarabs* maid
whence commeſt thou? And whither goeſt thou? As
 if he should say; thou art out of thy calling, thou
 art out of thy way.

So you must thinke with youi selues, when any
 man goes out of his calling, when he goes out of
 the duties of either of his callings, if *God* should
 meete him, if an Angell should meete him, and
 should say, What doſt thou here? Thou that art a
 Minister, what doſt thou doing the thing that be-
 longs not to ſuch a one to doe? Thou that art a
 Tradesman, a Lawyer, a Student, whatſoever the
 calling and buſines be, that *God* hath ſet thee in,
 when thou art ſtepping out to by-wayes, that are
 not ſutable to ſuch a calling, *God* may ſay to thee
 and thou maiest ſay to thy ſelfe, as the Angel ſaid
 to her; *What doſt thou here Hagar Sarabs maid?* He
 puts her in minde of her calling, ſo muſt we, and
 ſo much the rather, becauſe we are never out of
 our way, but at that time we are from vnder *Gods*
 protection, we are from within the pale, we haue
 no promiſe of ſafety, it makes vs expoſed to ſome
 hazard, or other, and therefore, let vs be carefull
 of this. As the *Iſraelites* in the wildernes went not
 a ſtep, but as far as they ſaw the Cloud going be-
 fore them, ſo, I ſay, goe not a ſtep but as farre as
 you haue a warrant, as farre as you ſee *God* going
 before you, and this ſhall be for your comfort.

But you will ſay, it may be, *God* will lead me by
 theſe ſtraite rules to priſon, to loſſes, to croſſes,
 to diſgrace, to loſſe of preferment, to loſſe of
 friends:

The danger
 of being out
 of Gods
 wayes.

Ob.

Beloved,

Beloved know this, that the Cloud, as it was a direction to them, so it was a protectiō likewise, they never followed the Cloud, but they were safe, the Cloud was a defence to them wheresoever they went: As we see, *Esay 45. The Lord will create upon every place of Mount Sion, and upon the assemblies thereof, a Cloud of smoke by day, and a shining flame of fire by night: for upon all the glory there shall be a defence.* In the Verses before he had said, he would lead them by the Spirit, this leading of the spirit he compares to the leading of *Israel* in the Wildernes, as they were led with the Cloud, so shall you, and if you follow the Cloud, it shall be a defence to you; so, I say, walke with *God* and he will be a defence to you: it is no matter what the waies are, he is able to beare you out: for safetie is a part of your wages, therfore that belongs to him, your busines is nothing, but to finde out what your way is, & to walke in it, the care of the worke belongs to you, and the other is not your care: therefore (to shut vp this exhortation) learn to do this, to pray, that *God* would shew you his wayes, that he will incline your hearts, that he will teach you, as he doth the *Ants*, & the *Bees*, and not onely shew you the wayes you are to walke, but give you a secret instigation, & inclination to them, and if you seeke him, and your hearts be vpright and depend vpon him, hee will shew you the path that you are to walke in: vpon that condition, that your hearts be sincere, and vpright. Againe, let vs depend vpon him, that we may seeke to him, and trust in him, and he will shew vs the way.

R 4

And

Ans.
God will be
a Cloud for
defence and
direction to
them that fol-
low him.
Isay 45.

Safetie a part
of our wages.

Having found
the way, wee
must runne.

Our pace in
Gods wayes
must answer
our means.

Simile.

Note.

And, as we are to seeke the way, so wee must run it, and not be slow, and slacke in it, but runne the way of Gods Commandements; that is; goe apace. Now every mans pace is according to his meanes, and his abilitie, according to the might that God hath given him: for that may deceiue vs; A man may thinke he goes fast, when he goes but slowly; because it is not according to his ability. As, you know, a tall man when he doth but walk he goes much faster then a child when he runnes, and yet he goes but slowly; because it is not according to his abilitie. Beloved, our walking is faster or slower, according to the several meanes and strength that God hath given to every one of vs: some man hath a larger vnderstanding, hath more grace, more experience, better education then another: he must runne faster, he must doe much more good in his owne person, he must be more frequent & fervent in holy duties, he must be more diligent in drawing others to God; another, that hath received lesse, though he goe a slower pace, yet it may be running to him, when the former doth but walke: So; in every particular; A rich man that giues so much, it is but a slow pace to him, when another, that is poore, giues lesse, and that is a quicke pace to him. And so in like cases. Therefore, I say, let vs choosẽ out the right way, let vs pray to God to direct vs, to shew it to vs, vpon every occasion, that we may not misse it. And let vs not only walke, but let vs walke apace, and run the way of Gods Commandements. So much for this first Vse.

THE

THE
SEVENTH
SERMON.

GENESIS 17. 1.

Walke before me, and be thou perfect.

WEE proccede to the second Use which remaines, I told you the similitude lies in these two things. First, in the manner of the journey, there is a Terme to which we goe, there is another, from which there is a distance, there is a path, &c.

The second Similitude was in the constancie, and continuednesse. Now our second Consequence, or Corollarie, we must draw from the second Similitude, betweene a Christian life, and a journey from place to place; I say, it agrees with it in this, that they are constant, there is a continued tenor of actions in a Christian mans course: from whence, I say, we draw this: If it be
fo

Use 2.

No man to
be judged by
some particu-
lar actions.

Use 2.
No man to
be judged by
some particu-
lar action.

Judging of
men by one
or two actions
condemneth
the righteous
and justifieth
the wicked.

so, if there be this Similitude betweene them; why, then let no man judge of himselfe, or of others, by a step, or two; let him not judge of himselfe, I say, by a few actions, but let a man consider, what his walke is; *Walke before me, and be perfect*: Let a man consider what the ordinary, and vsuall course of his life is: if you should do otherwise, if you judge a man by an action or two, you shall see, the best of the Saints haue beene subject to diuers failings, you shall see *Noah* drunke, and you shall see *Lot* committing incest, you shall see *Moses* speaking vnadvisedly with his lippes, you shall see *David* committing murther, and adulterie, and making *Uriah* drunke, many such faylings you shall see in all the Saints, you shall see *Hzechiah* boasting of his treasure, you shall see *David* numbring his people, &c. So that, if you judge of men by a few actions, and not by their constant course, you shall condemne the generation of the iust.

Againe, it is as true on the other side, if you will judge a wicked man by a few steps, and not by his ordinary course, you shall be as ready to iustifie the wicked; you shall find *Cain* sacrificing, you shall finde *Saul* among the Prophets, you shall see *Iudas* among the Disciples, you shall see *Herod* entertaining *Iohn Baptist*, you shall see him heare him gladly, doing many things at his preaching, and admonition, this you see frequent, & vsuall: Therefore, I say, we are not to be judged by a few actions, and a few paces, but by the constant tenor of our life, by what we doe in ordinary,

ry, and vsuall course: for there is no man so good but he may haue some swarvings, though he haue chosen the way of Gods Cōmandements, yet oft he may misse that way, he may often be drawne out of that way, he may oftē be transported with some strong temptatiō. Again, on the other side, there is scarce any man so bad, but sometimes he may come into the way: you haue men that haue no constant place to travaile to, yet, for a fit, they may goe into the high way, as a theefe, or a robber may doe. Therefore, let vs learne hence not to judge our owne estate, or other mens, or censure either our selues or others by a few actions: And I haue this ground for it, that you may see the reason of the rule. A mans cōstant course proceeds from the inward root, & frame of his disposition, from those principles, that are ingrafted in him, I say, his constant course proceeds from it. Those same by-scappings out, whether they be to good, or evil, they doe not proceed from the frame of the heart, but from the evil that is in the good, and from those good things that may bee in the evil. You shall see it so in nature: Take a river, let it be dammed, and stopped vp, yet if the course of it be naturall, if the vent, and streame of it be to goe downeward, at the length it will over-beare the damme, and will runne over it; or let water that is sweete, be made brackish by the coming in of Salt-water, yet, if naturally it be sweete, at the length it will worke it out; so, I say it is with every man, look what the constant streame of his dispositiō is, looke what the frame

of

Note.

The constant course of life comes from inward principles.

*Note.**Simile.*

Why a Christian continues not in the evil he doth, and a wicked man in the good he doth.

Outward occasions forcible to good and evil, but they be transitory.

Instances.

of it is, that which is most naturall, and inward to a man, though it may be daimned vp, and stopped in such a course, for a time, yet it will breake through all impediments. Though there be some brackish, some evill, and sinfull dispositions, that may breake in vpon him, yet he will weare them out; So it is as true on the other side; let a wicked man step into a good course by some trouble he is fallen into, or by some good familiarity, or good education, or some good Minister yet long he will not hold in it, he will breake through that impediment: because his naturall disposition, the streame of his heart runs another way.

Besides this ground of it: there is another cause of it; Because the outward occasions both for good and evill, I say, they are both forcible; and yet transitory. Evil men haue some outward things, some outward helps, which put them on to a good course, they are so effectuell; and yet God suffers them not alwayes to haue them, but takes them away, they are but transitorie: Therefore a man may walke in a good course, whose heart is not yet right, and yet long he shall not doe it: because those outward occasions shall be tooke from him: As, for example, *ioash* walked in the waies of God, all the while that *Iehoiada* lived, here was the outward occasion, he was drawne with another mans sinewes, hee was heated with another mans heate; and when that man was tooke away, you see, he fell to his owne course, and byas againe; the outward occasion

was

was strong but it was but for a time, and so he returned to his old course.

The like in the case of *Vzziah*, he was hemmed in for a time, with *Zachariah* the Prophet, but, sayth the text, after his dayes, his heart was lifted vpto destruction. And so *Herod*, he kept within compasse, he was stirred vpto doe many things at the preaching of *Iohn Baptist*, but he did not alwayes continue: for *God* so disposeth it, in his providence, he will not suffer evill men alwayes to haue these outward occasions of good; As it is as true, on the other side, good men may haue strong temptations, that may transport them for a fit, but *God* will not suffer them alwayes to lye vpon the godly, he will not suffer a temptation of affliction, *he wil not suffer the rod of the wicked to lie alwayes vpon him*; it may for a time, and he may for a fit, *put out his hand to wickednes*, he may vpon some exigent vpon a sudden, when hee is put to it, vpon some outward trouble, or crosse, when his heart is shaken, and distempered, when hee is not himselfe, but *God* so disposeth of it in his providence, that they shall not alway lye vpon him, but they shall be removed in due season, as well as the helps to good shal be taken from the wicked. So, you see, that may come to passe for a few steps, for part of the Iourney, an evill man may goe right, and a good man may swerue from the straight way: Therefore, let vs neither judge our selues, nor others by it: for if we should, we should iustifie the wicked, and condemne the generatiō of the iust. So much shall serue for this Use, and for this point.

The

Note.

Dott.
None but
perfect men
haue interest
in Gods *All-*
sufficiencie.

Reas. I.
Else there
would bee
more power
in old *Adam*,
to communi-
cate sin, then
in the new to
instill grace.

The next, and maine poynt, that we intended, was this ; That

Who so ever hath interest in Gods All-sufficiencie, must be a perfect man.

That is ; He must be sincere, he must haue integritie of heart ; though he may be subject to many infirmities, yet God requires this of him ; If I be *All-sufficient*, sayth he, to any man (that is the scope of it) he must be perfect with me : I am *All-sufficient*, therefore be thou *perfect*, otherwise thou hast no interest in this *All-sufficiencie* of mine. The poynt is cleare, & it is a poynt well knowne to you, I shall not need to confirme it by any other places of Scripture, but rather spend the time first in giving you the grounds of it : And secondly, in shewing to you what this intirenesse, and perfection and sinceritie of heart is.

First, I will shew the grounds why no man shall bee saved, nor ever haue part in this *All-sufficiencie* of God, except he be *perfect*, except he haue integritie of heart.

First ; because the new *Adam* should otherwise not bee so effectuell as the old ; the new *Adam* should not be so powerfull to communicate grace and life, as the old *Adam* is to instill corruption and sinne ; for the sinne, that hath beene conveyed to vs by the first *Adam* hath no integritie in it, it hath gone over y whole soule, there is a whole *body of death*, that hath possessed vs ; Now if there should not be in those redeeming actiōs by *Christ* a contrarie integritie, and perfection, a throughout holines, (as I may call it ;) The plaister then should

should be narrower then the sore and the remedy should be inferior to the disease. *Beloved*, you know, a leprosie is gone all over, except the holiness went all over too from toppe to toe, I say, there would not be an answerableness in the second *Adam*, he should not be able to doe as much good, as the first was able to doe hurt.

Secondly, the worke of Redemption should be done but by halues, if the *Lord* should dispense with imperfect holiness. The workes of Creation, you know were *perfect*, *God* looked vpon all his workes, & he saw that they were very good. Now do you thinke the workes of Redemption come short of the workes of Creation? Are not they likewise perfect? when the *Lord* shall looke on that worke, shall he not say likewise, it is *very good*? If you doe marke the parts of it, hath not *Christ* redeemed vs from our vaine conversatiō? The *holy Ghost*, doth not he mortifie every sinfull lust? The bloud of *Christ*, doth it not wash every sinne? The Word, and meanes of grace, doe they not strike at every rebellion? It is certaine they doe, and therefore, there is an integritie required in all: otherwise, I say, there should be an imperfection.

If you object, notwithstanding this, though *Christ* hath redeemed us, yet, you see. There are many imperfections left in men; and therefore, how can you say the workes of Redemption are perfect?

Answer; They are not perfect in degrees: for they must haue a time of ripening, but that which wants

Reas. 2.
Else Redemp-
tion should
not be perfect.

Ob.

Ans.
The workes
of redemptiō
perfect in parts

though not
in degrees in
this life.

Reas. 3.
Else Gods
Commands
should be im-
possible.

wants any part of perfectiō, though it be ripened when it wants the roote, and principle, when the frame, & first disposition is not right, let it grow vp never so fast, it will neuer be perfect: So this is true of the workes of Redemptiō, of the workes of *God* in a mans heart, of destroying the workes of *Sathan*, and setting vp a new building, which is the worke of *Iesus Christ*, & the end, for which he came; I say, this is true of it, it is perfect, it wants onely growth. As you may say, it is a perfect seed, when it is ripe it will be a perfect flower, or it is a perfect plant, when it growes vp, it will be a perfect tree, it is perfect in all respects. Such a perfection is in the workes of Redemptiō, and, if the heart of man be not entire, if the worke of grace be not throughout, if there be a defect in the principle, & constitution of it, there should be a defect in the workes of Redemptiō, which indeed cannot be.

Thirdly, if there were not a perfectnes of heart wrought in all those that should be saved, the commands of the Gospell should be commands of impossibilitie: for the Gospell requires at our hands, that we should haue *respect to all the Commandements*, that we should keepe the whole Law in an Evangelicall manner; that is in a true endeavour; the Gospell requires that wee should loue the *Lord our God with all our hearts*, for the truth of it; It requires, (in a word) that we should keepe the whole Law, in that sence, so as to square our liues to it; to keepe it in all truth, and sinceritie, though we cannot reach the highest top, and degree.

gree of it; Now if the heart were not perfectly holy, that is, throughout, there could be no proportion between the Commandements, and the facilitie and abilitie vpon which the Commandement lyes: for it is certaine, except the heart were perfectly holy, it could not keep the whole Law, there were an impossibilitie, we should not reach every Commandement. And therefore, there must be integritie and intirenesse in the heart, that we may be able to keepe them, at the least in an Evangelicall sincere manner, though wee cannot perfectly keepe the whole Law of God.

Fourthly, it is required: because otherwise there should not be a correspondencie, and agreement between the *Covenant* on Gods part, and on ours: God hath sayd, he will be *All-sufficient*, but he requires this againe, on our part, that we be altogether his; *My Beloved is mine, and I am his*, and *Psal. 18. I will walke perfectly with them that walke perfectly with me*; there are the termes of the *Covenant*, the Lord will haue it thus farre vpon even termes, there shall be an integritie on both sides, and therefore if a man be holy but by halves, that makes not the match, it makes not the agreement between the Lord and vs: for all and halfe is not a match, but all, and all is that which makes the match, the agreement and suitableness between God and vs; and this is another reason why it is required.

Now last of all, this perfection, and integrity is required: because otherwise, all that we doe is

S

nothing

There is a proportion between a perfect heart, and GODS Commandement.

Else the Covenant were not mutuall between God and vs.

Psal. 18.

Reas. 3.
All is nothing that we doe without this.

Math. 6.

Note.

Note.

nothing, it is to no purpose: for except you seeke the *Lord*, and serue the *Lord* with a perfect heart, you serue him not at all, you cannot serue him as *God*, you cannot serue him as a Master, you cannot serue him as a *Lord*, as a soveraign commander, except your hearts be perfect with him: This reason I take out of *Mat. 6.* a place well knowne, *No man can serue two Masters.* That is; It is true, a woman may loue many as friends, but she can loue but one as a husband: A man may looke to many subordinate ends, but he can haue but one vltimate end: A man may haue respects, he may affect many things in a remisse manner, but to affect many things in the highest degree, it is impossible, it can be bestowed but vpon one: Therefore, I say, to serue him as *God*, it cannot be, except the heart be wholly bestowed on him; if you will take in any thing with him, either credit or profit, or pleasure, now you make *God* an Idol, and you make that as a *God*; so that whatsoeuer a man loues, and respects or obeyes: I would aske him but this question; Either it commands the same thing with *God*, when it commands vnder him; and so, in yeelding to that, you obey *God* himselfe, or else it commands somewhat different, and if you yeeld to that, and not to the *Lord*, you reject him, and take that for *God*. Therefore, I say, the heart must be perfect, or else the obedience is nothing at all. So much shall serue to shew you the grounds of this, why such a perfection, and sinceritie and integritie of heart, is required in all those that shall be saved.

But

But the chiefest businesse will be here; to shew you what this integritie is: the best way to finde it out, is to open to you all those expressions in the Scriptures, by which it is presented to vs, and you shall finde them to be these five: And in the opening of them, we shall sufficiently shew you, what this sinceritie or perfection of heart is.

First, you shall finde it often expressed, by *puritie*, and soundnesse, *Blessed are the pure in heart, and God is good to Israel, even to them that are of a pure heart*. Now what is it to be *pure*? That is *pure*, which is full of it selfe, and hath no other Heterogeneall thing mingled with it; So, that heart is *pure*, which hath no sinne in it, which is holy, which hath a renewed qualitie of grace, which hath an inward regenerate man, that will mingle with no sin, that is full of it selfe, and admits not the mixture of any sinne. My *Beloved*, I must be warily vnderstood here, I say, it admits not the mixture of any sin. It is true, sin may cleave, and adhere to a man, as drosse doth to the silver, but it mingles not with the regenerate part, nor that mingles not with it; that is, it enters not into the frame and constitution of a mans heart, it is not weaved into the texture of his heart; it is no ingredient into the very frame, and fabricke of it, but though sinne be there, yet the heart still casts it out of it selfe, it resists it, and rejects it, and purifieth and cleanseth it selfe from it, this properly is a pure heart: As in other things, you say a thing is pure, when it is solid, and cleare, and vnmixed, though it may haue some drosse, and some mud

What sinceritie & vprightness is.

Sinceritie set forth by five expressions.

I
Puritie and soundnesse.

Puritie what.

Note.

A pure heart
casts out sin,
as pure liquor
doth scumme.

Ezek. 24. 12.

cleaving to it, you say, it is pure gold, when it is digged out of the mineral, though there be much drosse in it, and we say, it is a pure ayre, though, for a time, there be many fogges and mists, and adventitious vapours within it. So, we say, it is pure water, though there be many inundations of mud cast into it, or that come from the spring, or Channell from whence it runnes; So a man may be said to have a pure heart, that is, a *perfect* heart though there be an adhesion of much drosse, many evil thoughts that cleave to him, yet, I say they mingle not with him, that is, *Beloved*, it is certaine, that the holiest men have a fountaine of originall corruption in them, & from this fountaine sinnes arise continually, as the scumme in the pot, but yet, if the liquor be pure and good, if it be right wine, or right hony, whatsoever the liquor is, though the scumme arise, stil it purifies it selfe, and casts it out; this is the propertie of a pure heart: with the impure it is quite contrary, the scumme ariseth as in the other, but it is sodden in, it is mingled and confounded with it, there is not such a segregating, such a cleansing disposition in it, but there is a mixing of them together: this similitude you shall finde *Ezek. 24. 12.* whence I take it, *shee wearied her selfe with lyes, &c. And her great scumme went not out of her.* There is a similitude going before of a *boyling pot*, into which much flesh was put, to which he compares the children of *Israel* of that time, but this is the conclusion that God makes, *her great scumme went not out of her*; As if he should say, it is very true, the

Note.

the holiest men haue their scumme rising in their hearts, as well as the wickedest men, but, saith the Prophet, here is the difference, *her great scum went not out of her*: That is, though it arose, and might haue beene cast out, it was not so, but was sodden in, and mingled together. And therefore sayth he, *her scum shall be consumed with fire*. That is, God will deale with her, as we do with pottage when the scum is sodden into them, we cast them in the fire, and the reason is given in the words following; *for I would haue purged thee, but thou wouldest not be purged, therefore thou shalt not be purged from thy filthines, till I haue caused my wrath to light vpon thee*: As if hee should say, I put my Word to thee, which is as fire, I vsed such ordinances, and meanes, I withheld none of them, and with those I would haue purged thee, not by the inward purifying worke of the spirit: for that could not efficaciously bee resisted; but I would haue purged thee, that is, *my Word is as fire*; It is a segregating thing, that differenceth, and puts a separation between the scum, and the liquor, as that indeede was the end of the Prophets, to *separate the precious from the vile*. Now, saith the Lord, when these meanes were vsed, when thou hadst the Prophets that would haue separated the precious from the vile, in thy heart as well as to doe it in the companies of men: Seeing this had no fruit, nor effect vpon thee, but still thy scum, & filthines continued in thee, and thou wast not purged: therefore, I will destroy thee, thou shalt never be purged, but my wrath shall

It is not ha-
ving impuri-
ties rising in
the heart that
makes it im-
perfect, but
the abiding
of them.

Mat. 15.

light on thee: So, my *Beloved* it is not the having impurities in the heart, that makes the heart imperfect, (that is the conclusion I grow to) but it is the suffering of them to be mingled, even with the inward frame of the heart.

Thus you shall finde, if you would know the true difference betweene a pure and perfect, and an impure and vnperfect heart, it stands onely in this; he that hath a pure heart, there is in him a clensing, and purifying, a segregating disposition that casts out whatsoever evill comes, though it be continually rising, yet still hee casts it out, though he be still falling into some sinne, yet still he is repenting, though many times he be mired, yet still he washeth himselfe againe, hee cannot endure it, he doth not, as the swine, delight in it; but he hath another, a contrary disposition, he still clenseth himselfe from it: That I take to be the meaning of that, *Mat. 15.* where it is said, *That which comes from within the man, as adultery, fornication, &c. they defile the man.* The meaning is this, when sinne riseth in a man from day to day, if he cherish sinne, and entertaine it, and suffer sinnes to dwell and abide in his heart quietly, without disturbance, if he suffer them to be sodden in, as it were, now they defile the heart: But if sinnes arise in the heart, and hee continually resist them; he continually cast them forth, hee continually clenseth, and purifieth himselfe from them, such a man is not defiled with them; nor is his minde defiled, nor his conscience defiled; but notwithstanding this continuall Ebullition of evils (that

I may so call it) he is a man of a pure heart, and with *God* and this, I say, is one of the expressions of *purenesse*.

And so likewise *soundnes*, when a man is sound at the heart, that is another expression of this perfectnes. Now a thing is said to be sound (as an Apple you know, is sayd to be sound, when it is not rotten at the core, though there bee many specks in it; and a Ship is said to be sound, when there is no leake in it, though it may haue some other flawes and defects; And a vessell is said to be sound, when there is no clift in the bottom, though it may otherwise be bruised & battered, yet, you say, it is a sound Uessell) I say, so it is in this case, when the bottom of the heart, and the inward frame of the heart is right and sound: Though a man be subject to many faylings, yet this is a perfect man, hee hath a sound heart; whereas on the other side, take a man, my *Beloved*, (that wee may shew you what this rottennesse at heart is) who doth admit a constant neglect of any dutie, or an ordinary commission of any sinne, such a man may properly be said to haue a leake in the bottom of his heart, to bee rotten-hearted, to be vnfound at the bottom; But a man, that, though he be subject to infirmities, yet had rather die then omit a knowne dutie, or to be in a knowne sin, I say, this man, though he haue many infirmities, yet hee hath a sound heart: And the reason of it is this, because such a man although he haue some weaknes, some sicknesse, and infirmitie hanging vpon him, yet hee

Soundnesse.

Soundnesse,
what.

Vnfound hear
red, who.

Hypocrisie
commonly
discovered be-
fore death.

will grow it out, as one that is sound in his bowels will weare out his sicknesse, and distemper, as it is said, *if the inside be cleane*, the outside will follow: And that is true, on the other side, let the inside be rotten, though there be a faire & a golden outside, as in an Apostle oft times, that fairenes doth not continue long, but rottennesse will possesse the outside also; That we see often in experience, & you shall seldome see it otherwise; (I thinke there is scarce an example of it) but that an hypocrite, a man of an vnfound heart, though he may carry a faire shew long, yet, in the end, even the outside shall be tooke away, that shall vanish also, and rottennesse shall seize vpon it: for that is the nature of things, that are vnfound, they stay not there, but they putrifie, & corrupt more and more; So that, you see throughout the Scriptures still those that were of imperfect hearts; that is, that had vnfound hearts, they were discovered before their death; as *Amaziah* was, he held out long, and so was *Ioash*, and diuers others; It is a rule, I thinke, that seldome failes: because God hath said, he will curse *the name of the wicked*, and *it shall rot*. Now except their hypocrisie should be discovered in time, and that their outside were removed, and made as rotten as the inside, how should his name rot? So much shall serue for this first expression, that it is expressed by *purenesse* and *soundnesse*.

2
Simplicitie.

Secondly; you shall haue it expressed by *simplicitie*, and singlenes of heart; he, whose heart is *perfect before God*, he is said, *Mat. 6.* to haue a *single*

eye;

eye; and *Iam. 1.* he that is imperfect is said to be a *double minded man*, contrary to which is *δωδε*, a man that hath a simple heart, a heart without guile, a single heart. Now, if wee can finde out what this singlenesse of heart is, this singlenesse of eye, and of heart, you will finde out this perfection, that is here spoken of. *Walke before me, and bee thou perfect.* Now a single heart is so called from the singlenesse of the object, that is a *single eye*, that lookes but vpon one object, and that is a single heart that lookes but vpon one thing: likewise that is a *double eye*, and a *double heart*, that lookes vpon two objects, and is divided between two, and knowes not which to choose; like a man that is in *biuio*, in a double way, he stands, and looks on both, and knowes not which to take; so an imperfect hearted man, an vnfound hearted man, he stands, and lookes vpon *God*, and vpon the world, and he knowes not well which to choose, sometimes he is following the one, sometimes the other, this is his Condition, he is distracted between both; such a man hath a double eye, and therefore sayth the Text, *a wicked eye* for so it is called, *if the eye be single, all the body is light, but if the eye be wicked:* (for so it must be interpreted) if the eye be double, which is a wicked eye. So, my Beloved, an vnfound hearted man is not described to you by any thing so plainely, and perspicuously, as by this, that his heart is not pitched vpon *God* alone; but he hath an eye vpon *God*, and an eye vpon credit, he hath an eye vpon *God* and an eye vpon his wealth, vpon his pleasures, or what-

Iam. 2.

Heart single
and double.

A signe of an
vnfound heart.

Note.

A signe of a
perfect heart.

whatsoever it is, when there are two objects: for in that regard a man is said to haue *a heart and a heart*, not as commonly it is taken to make asheew of one thing, and haue another within; But it is a heart & a heart, when there are two objects, vpon which the heart is set, that the heart is diuided between two, and so it is cloven asunder, as it were: & so it is a double heart by way of diuision and not by having one thing in shew, & another within. Now then, if you will finde out what a perfect man is, I say, it is he that hath a fixed resolution to cleaue to *God* alone, that hath his eye vpon him, and vpon nothing besides. This is a single heart, when a man shall resolue (for instances, will best make it cleare to you) when a man shall say, as *Ioshuah* did, Well, saith he, I see you are ready to take diuers wayes, but I am resolved for my part, for me and my house, *wee will serue the Lord*, that I am resolved on. So *David*, I haue *chosen the way of his commandements*, I haue *sworne to keepe them, and that I will doe*: When a man is once resolved throughly, when he is grounded, and hath a setled resolution, an vnchanged resolution, that pitcheth him vpon one, he is no longer in doubt betweene two, this is a perfect hearted man. So *Moses* takes this resolution, I will *suffer affliction with the people of God*, as if hee should say, I haue chosen it, whatsoever become of me, though I be a banished man, though I liue a poore life, though I turne from being *Pharaohs* sonne in Law to keepe sheepe in the *Wildernesse*, yet this is my resolution: here I haue fixed

fixed my staffe, this will I doe. Herein the perfection and integritie of his heart was seene; So the three men, *Sidrach, Mefech and Abednego*. This, say they, wee are resolved vpon, whether wee bee delivered, or not delivered, whether wee die or liue, whatsoeuer come vpon vs; wee will serue the Lord, *wee will not worship thine Idoll*. And so *Iob*, though hee kill mee, yet will I trust in him; That is; though hee multiply miseries vpon me, even to the very death; yet I am resolved to serue him, my heart is there pitched, his, will I be. This is to haue a single eye, and a single heart; When the heart is divided, it is imperfect, such a man is *unconstant in all his wayes*, sayth *Iames*: Such a one was *Saul*, and such a one was *Amaziah*: that indeede is the case of all hypocrites. And to this, I adde, that which is said *Matthew 8*. the fourth ground is sayd to haue an *honest heart*; an honest heart stands in this; that a man resolues to serue the Lord with *patience*, and with *abstinence*, that is the definition, that I will giue of it, hee that hath an honest heart, hee resolues to serue God, in all things with patience, and abstinence, one of them is exprest in the Text, *he brings forth fruit with patience*, the other I adde, for a more full explication of it. The meaning is this, he hath an vp-right, and honest heart, that so pitcheth vpon God, that he will not be drawne aside for any thing: Now there are but two things that draw vs aside; that is, either persecution, affliction, and trouble. And for this the honest heart hath

Math. 8.
An honest
heart, what.

Two things
draw vs from
God.

hath patience, he resoluesto suffer them, whatso-
ever they be, and therefore he is able to goe on:
or, on the other side, pleasures, and divers lusts,
that drew away the third ground, as persecution
did the second: here the honest heart hath a resol-
ved abstinence, he is content to part with them,
and to be without them: therefore he brings forth
fruit when another doth not; that is, another
may haue a faire blade, but either persecution, or
else pleasures, and divers lusts come betweene,
and intercept his maturitie, that he never comes
to any bearing of fruit, to any purpose; This ex-
pression I put together with singlenesse of heart,
a heart without guile, and without mixture be-
cause there is a similitude betweene them. So
much for that expression likewise.

Integritie :
which con-
sists in three
things.
Ierem. 10. 3.

A third Expression there is in the Scripture,
which you shall finde in these words, *Iere. 3. 10.*
They did not turne to me with their whole heart, but
feignedly. And very oft, *Thou shalt serue the Lord*
thy God with all thy heart. So that the wholeness of
the heart, the integritie of the heart, he that hath
this is a perfect man, hee, that wants it is an vn-
sound hearted man. Now what is this Integrity,
and wholnes of heart, you shall see in these three,
the integritie of the subject, the integritie of the
object, and the integritie of the meanes, whereby
the subject, and the object are joyned together.

I
The Integrity
of the subject.

The Integritie of the subject, that is the heart
of a man, that I call the subject. The Integrity of
the object I call the Commandements, when he
hath respect to all of them; The Integritie of the
meanes

meanes I call that, which brings the heart, and the Commandement together; that is, the vse of all holy Ordinances, and the abstinence from all occasions, that may draw vs another way. So now he is a *perfect* man with *God*, that first hath a whole heart; that is, such a heart whereof every part, and facultie is sanctified: There is no part of it, but it is seasoned with grace, there is no wheele in all the soule, but it is turned the right way, according to that, *1 Thes. 5. Hee is sanctified throughout, in body, soule, and spirit*, I say, when a man shall finde every thing within him readie to prayse the *Lord*, and to looke toward the *Lord*, all that is within him. There is not any thing within him, of which he can say, the bent of it is another way. I say, such a man hath an integrity of heart: Another man, you shall finde it thus alway with him, that, though in many things hee wish well, and hath a good meaning, and good purposes, yet there is some thing or other, hath stollen away something in his heart, something within him is not right, it may be in his feare, he cannot say he feares *God*, and nothing else: for there are many things that he feares more then *God*, so he cannot say of his loue to *God*, that that is right, it may be, it is misplaced, though many other things may be right in him, he loues riches he loues credit, he loues reputation, he loues his ease, and conveniency, his practise, and employment; So that, if *God* and these should come in competition, he would be readie to violate his conscience towards him, rather then to part with these:

A whole heart
what.

1 Thes. 5.

Note.

these: And so his griefe, that is not principally for sinne, there is somewhat or other, that you shall finde him sayling in, there is not an integritie in the subject.

2
Integritie in
the object.

Iam. 3. 2.

Iam. 1. 26.

And secondly, there is as little in the object; he hath not *an eye to all the commandements*, whereas the perfect hearted man, there is no dutie but he giues vp his heart to it: And againe, there is nothing forbidden, no sinne, but his heart is averse from it, and he resists it to the vttermost. You shall see this expression, *Iam. 3. 2. He that can guide his tongue is a perfect man, in many things wee sinne all, if any man sinne not in word, he is a perfect man*: Compare this with *Iames 1. 26. If any man among you seemes to be religious, and refraineth not his tongue, but deceives his owne heart; this mans religion is in vaine*. I say, you may take but this one instance, that this is the judgement of the *holy Ghost*: should a man haue an eye to every Commandement, and should he but fayle in this one thing, not bridling his tongue, but giue vp his tongue to evill speeches, to let it walke loose, vp and downe, whither it will, if he doe but neglect this one particular, yet, sayth the Text, all the rest of his Religion is but vaine; Why? Because there is not an Integritie in the object, he hath not an eye to the whole Law, so that, if a man fayle in this, hee is not a perfect man, if either it be in the subject, or in the object.

3
Integritie of
the meanes.

Or thirdly, if it be in the meanes, that knits these together, that is, take a man that will not
vse

vse all Gods Ordinances conscionably, & in their season; that he doth not pray, and receiue the Sacrament, and vse the Communion of Saints, and fasting, and every one in their season: I say, if he doe not vse all the meanes: And againe, if he doe not abstaine from all the occasions, but if he venture vpon evill occasions, and incentiues to lust, vpon such objects, as are readie to worke vpon him, I say, if there be a defect in these; he is an vnperfect, and vnsound hearted man; as you may say of a mans body, if you see he faile in any of those things that are essentially to a mans health, that hee will not drinke, nor hee will not eat, nor hee doth not sleepe, he sayles in the meanes that should make him sound; or else if hee adventure vpon the occasions that may corrupt him, he venters vpon poysoning, and infecting dyer, infected and pestilent ayre, &c. he cannot haue a sound body; no more can such a one haue a sound soule: So, I say, that the wholenesse and integritie of the heart, it lyes in these three put together. First, the heart must bee all sanctified: If you say, how shall we know that? Thus: he hath respect to every Commandement he failes not in anything, he sayles not in looking to his thoughts, nor in looking to his speeches, he doth not neglect any affection that riseth in him, at any time.

But how shall a man know, whether he haue done this, or no?

They hang so one vpon another, that you may know the first by the second, and the second by the

Simile.

thethird, you may know whether a man haue an eye to every Commandement, if he vse all the meanes, and abstaine from all occasions of sinne: for if thou doe not this, pretend what thou wilt, thy heart is false. So much for this third.

4
Vprightness or
straightnes.

Psal. 37.

The ayme of
an vp-right
man.

The rule of a
perfect man.

The fourth expression, that I finde in Scripture, is *vprightness*. or straightnesse of heart: the word, in the originall answers (*Rectitudo*) and an vp-right man, in the originall is as much as (*vir rectus*) a straight man: *Mark the way of the vp-right and perfect man, his latter end is good, it is peace, Psal. 37.* That is; of a straight man: So the straightnes of the heart, if we can find what it is; we shall know what it is to haue a perfect heart with *God*. Now the straightnesse of a man (for so I will rather expresse it in the Concrete) is seene in this, whether he hath straight & vp-right ends: An vp-right man you shall know by his aymes; he hath a right end; the ayme, and scope, and marke, that his eye is vpon, is *Gods* glory, and his owne salvation, to doe and suffer the will of *God*, whatsoeuer it is; that is to be faithfull and diligent in his calling, to be serviceable and profitable to others, these are the things that are in his heart, these are the right ends; and he is sayd to haue a right heart, whose ends are right, that pitcheth vpon right, and straight ends, and likewise, he that goes by a straight rule: for a right end neuer hath a crooked rule leading to it. But if a man would know whether he hath a right end: thou shalt know it by this, there needs not any oblique way to lead to such an end, but thou wilt go by a straight

straight rule . that is, the way of *Gods* Commandments is the rule that thou wilt walke by : Therefore if thou finde this in thy heart, that there are devices, and plottings, & windings, and turning waies, that thou projectest to thy selfe to bring any enterprize to passe, now thou goest not by a straight rule, but by a leaden *Lesbian* rule, by a bended rule : whereas a right man, his eye is still vpon the rule, he considers not so much this, and this will I bring to passe, as he considers with himselfe, what is the rule I ought to walke by : For indeede every man hath some certaine rule, and principle in his heart, and all the actions that hee doth, proceede from those secret rules, though himselfe take not notice of them. Now this is planted in the heart of an vpright man, that still he goes by a straight rule, though he could desire many things might be brought to passe, yet if the rule will not hold, he will not seeke it. This you shall finde *Gal. 6. Peace on the Israel of God, as many as walke by this rule.* They are the true Israel, that keepe the right rule ; so I will commend this to describe to you a right, and straight man, when his end is right, and his rule is right : That is, when his heart is not a crooked heart : for it hangs all vpon a string, crooked ends, and crooked wayes, and a crooked heart. He that hath a right heart ; that is, not a perverse, and froward heart ; as we see *Pro. 17. 18. A froward heart (as the translation is, that is a crooked heart) it findes no good.* A man is then said to haue a crooked heart, when if you will lay to

T him

Note.

Gal. 6.

Pro. 17. 18.

A crooked
heart how
discovered.

Psal. 125.

5
Approving a
mans selfe to
Gods sight.

1 Cor. 2.

him any straight rule; that is, giue him any right precepts, tell him this you ought to doe, this is the iust course, this is the way you ought to hold you shall never bring a crooked heart, and a straight line together, his heart will still be starting aside from it, it will not cleaue to it, it will not accommodate it selfe to that: for his heart is crooked. Therefore, when we giue straight Counsells to them that haue crooked hearts, we doe but loose our labour. If it were a straight heart, straight Counsell, and it would soone agree: such an expression you see *Psal. 125. He that seekes himselfe in crooked wayes, I will lead him forth with the workers of iniquitie*; That is, when the inward bent of a mans heart is crooked, when it will not entertaine straight, or right Counsells, but is still jarring, and disagreeing with them, such a man *God* rejects: Therefore (sayth he) he will leade him forth with the workers of Iniquitie; That is, he will reckon him as a worker of Iniquitie, and so will he deale with him.

The last Expression, that I finde in Scripture, to set forth this perfection of heart is to doe every thing in *Gods* sight: When thou hast an eye vpon the *Lord*, as well as hee hath an eye vpon thee. So you shall finde, *1 Cor. 2. As of sincerity in the sight of God* where the second is an explication of the first, and so here, *walke before mee, and be perfect*: That is, if a man walke before *God*, and approue himselfe to him, he is a perfect man, for that shewes the difference betweene perfecti-

on

on and soundnesse of heart, and vnsoundnesse: the one is truly such as will endure the vtmost tryall, such as will endure even the eye of *God* himselfe, when that which is feigned, and counterfeited, will not endure it: so he is said to haue an vnsound heart, that, like a drugge, carries the name, and the shew of a true drugge, but it is not such as it is taken for, it hath a shew of a Diamond, or Pearle, and is not such; but he is said to haue a sound heart, that wil endure the touch-stone to the vtmost tryall; that is able to say to *God*, *Lord thou knowest mine Innocencie*, as *David* did, and *Lord*, I beseech thee, *search my reins*, and my heart; when one can say, as *Hezekiab*, *Lord, thou knowest, that I haue walked with an upright heart*.

Now, I say, when a man is so entire, when there is such truth in him, that bring him to what touch-stone you will, let him be brought to the light, hee knowes his workes aright, he is not afraid, let *God* himselfe looke into his heart, that hath pure eyes, that can search every cranie of it, to whom every thing is naked, yet hee shall finde him true: that is, hee doth every thing, (if *GOD* looke to the most inward retired thoughts,) in *Gods* sight, he approoues himselfe to him, such a one hath a perfect heart. So much shall serue for the opening of this to you, what it is to bee a perfect man; I will apply it very briefly.

You haue seene the ground why *God* requires perfection, and that no man can bee

T 2

saved

A sound heart
will endure the
tryall in *Gods*
sight.

Vse 1.
To examine
our selues
whether we
be perfect or
no.

saved without it, let vs make this vse of it, to try our selues; let a man examine himselfe whether he be a perfect man, or no: you will say, how shall we doe it? Indeepe, I confesse it is a hard thing to doe: for men are *children in understanding* and, as children are apt to be deceived with guilded things, they see the outsides to be faire, they see a faire peece of gold, but they are not able to finde out the base mettall, that is hid within; So it is our case, for the most part wee are not able to finde out this truth, whether our hearts be imperfect, and vnfound, and rotten, or no: Therefore we had need of helpe, I will name one or two.

1. Propertie;
A willingnesse
to do and suffer
any thing
that God
commands.

And this is one rule (I take but such as I finde in Scripture) that our Saviour giues by which you may try your selues; sayth he to the young man, when he comes to professe to him, that he had done thus and thus from his youth, sayth he, *if thou wilt be perfect, goe sell all that thou hast*: As if he should say; wouldest thou know now if thou be perfect, that is, whether thou haue a sound heart, or no, *goe sell all that thou hast*: As if hee should say; thou shalt know it, by this, that is the meaning of the Rule, *Goe sell, &c.* Let a man looke round about him, if there be any thing in the world, any euill, any calamitie, that he is not willing to suffer, if againe, there be any blessing, any comfort, that he is not willing to part with, I dare boldly affirme it, that such a man is an vnfound hearted man: for example, put the case that such a thing befall him, as

Note.

im-

imprisonment, that a man sayth thus with himselfe, I will endure other things, but for that, I haue a crazie body, that will not beare it, I haue a wife, and children, that must be maintained; I haue debts to pay, &c. that is a thing that I cannot beare, and endure: let a man haue but such a resolution as this, I wil not beare this, such a man will proue an vnfound hearted man, if he be put to tryall. And whensoever the heart is not found, God will bring it to the trial, at one time or other: or againe, put the case a man say thus, I will endure any thing else, but to be despised, to be condemned, to be disgraced, to loose my reputation with my neighbours, to be a singular man, to be an Owle for every body to wonder at, this is a thing I can never endure, let this man be put vpon it at any time, to doe any strange thing; that is, a thing that seemes strange to worldly men, that shall bring the censure of them vpon it, let him be put to passe through euill report, as sometimes he must be, let him be put to walke in the wayes of righteousness, (*it seemes strange to them that you* doe not thus and thus) such a man will deale vnfoundly, he will discover himselfe to be rotten-hearted.

So againe, a man that saith thus with himselfe, I will not loose my practise, I will not loose my imployments, I will not loose my trade, I will not loose my dealing with my Customers; this is my Plowe, this is it, that maintaines both me and mine, though I suffer many things, yet this is that I cannot beare, it would breake me asunder,

&c. I say, let any man say thus in his heart, (I doe but giue you Instances, that you may vnderstand what I would say) such a man wil deale vnfoundly, and imperfectly, when he is put to it, let it be any thing in the world, I will not stand to giue further Instances. Let a man examine himselfe, and thinke what is neare and deare vnto him, except he be inwardly willing to part with it, that hee can say if any of the wayes of God fall crosse with this; If I be any whit hazarded in the keeping of a good Conscience, by keeping this, I will part with it: I say, except thou canst say this, it is certaine thou hast a rotten heart; And the like I may say for suffering; If a man say, such a great mans favour I will not loose, my making, or my marring depends vpon it, if there be any such case, be it what it will be, thou art an vnfound hearted man; and that is the meaning of that; *If any man will be my Disciple, he must deny himselfe, and take vp his daily Crosse*: As if hee should say, if a man will not deny himselfe, in every thing, if he will not take vp every Crosse (he may take vp to himselfe a profession to be a Disciple, he may make as many pretences, and shewes, as he will, to be my Disciple. but a true and a genuine Disciple he cannot be) hee cannot be my Disciple, except he deny himselfe in every thing, and take vp every Crosse, and therefore let a man examine himselfe in that, whether he bee thus prepared to part with every thing, *if thou wilt be perfect, sayth the Lord, (that is the place I take it from) then sell all that thou hast, that was the*

the tryal, he was put to, and it is a triall by which you shall judge of your selues.

So likewise, you shall finde another tryall, *Math. 6.* and the last; *See you therefore perfect, as your heavenly Father is perfect* There is another way of finding out this perfectnesse of heart, whether it be in vs or no, you must be perfect, as your heavenly Father is perfect: no lesse will serue the turne; if you be not so perfect, as he is perfect, you cannot be saved, you are vnfound hearted.

You will say to me, this is very hard, who is able to be perfect, as his heavenly Father is perfect?

Beloued; the meaning of this is, not that you should reach his perfection; for who can ever doe it? but the meaning of it is this, there must be as great a length, as great a breadth, and latitude in your perfection as in his, your perfection must answer his. How shall we know that? *Gods* perfection is knowne by his Commandements; Looke how largely the perfection of *God* is set forth in the Scriptures, so large your obedience must be. If it come short in any thing, if it be not as long, and as broad (as it were) it is vnfound, and lame, and imperfect obedience, that shall be cast away as euill, and counterfeit: for you must be perfect as your heavenly Father is perfect, sayth *Christ*, he giues this as a reason of all that he had delivered before, (you shall see it in some particulars) sayth he, you haue thought it enough to loue your friends, but, sayth he, it is not enough,

Math. 6.

2. *Propertie,*
To be perfect
as God is perfect.

Ob.

Ans.

What meant
by being perfect
as God is
perfect.

*you must love your enemies, you must blesse those that curse you, speake well of those that speake evill of you. And when a man shall object, but this is a hard thing; that is the Conclusion, sayth he, you must be perfect as your heavenly Father is perfect; he doth thus, he canseth his Sunne to shine upon the good, And the bad, he canseth his raine to fall upon them, and your perfection must be as large as his. And so againe, perhaps thou art one that wilt abstaine from swearing greater oaths, but that is not enough, thou must not sweare by thy haire, thou art not able to make one white, or blacke, much lesse must wee sweare by our Truth, and by our Faith, which is more worth then haire. So againe, perhaps thou art one that wilt not commit Adulterie, but if thou cherish sinfull lusts, contemplatiue fornication, and vncleannes in thy heart, thou fallest short, in that thy perfection is not so broad as the Lords: (that is) that which his Law requires, that saith, *Thou shalt not lust.* And so againe; perhaps thou sayest, he hath done me wrong, and I will doe him no injustice, but an eye for an eye, thou requirest justice according to retaliation, and proportion: But that is not enough, but thou must forgiue perfectly: if hee haue done thee two or three or foure wrongs, thou must beare them, and leaue revenge perfectly to God. If you object, this is hard, who can doe it? He saith, *be perfect, as your heavenly Father, &c.* so you see the meaning of it. If you would finde out now, whether your hearts be perfect or no, consider whether the latitude of them be such, whether*

whether it be thus broad, that is (that I may expresse it fully to you) whether you walke so exactly, that you haue not onely an eye to the main poynts of every Commandement, but you obserue the least particle of every Commandement the least Iota, the least pricke, and point, that you find in every Commandement. Except you doe this, I say, your hearts are not perfect: the scope of that Chapter is to require the exact keeping of every Commandement, to the least, and to the smallest things. And there are these three reasons put together, to confirme it.

One is this, (sayth he,) every jot of the Law, is of so much worth, though you thinke it a small thing, *That it were better that heauen and earth should perish, then that it should.* It is of greater price then the whole world. Therefore the Lord will not haue the least jote of the Law to perish.

Againe; sayth he, the *Pharises* would keepe the great Commandements, the principall poynt, and part of every Commandement; but the particles of it, the nicer points of it, they would not keepe. And, sayth he, *except your righteousness goe beyond theirs, except you goe further then they, you shall neuer be saved.*

Then the last is, that I named to you before, *you must be perfect, &c.* There must be such a latitude, for the extension of your perfection, though not for the intension, and degrees of it, as is in your heavenly Father, you cannot be saved else. Therefore, if you say, this is a hard

con-

Three reasons
why we should
be exact in
keeping the
Commande-
ments.

1

2

3

Simile.

condition; *Beloved* you must know this, that *Jesus Christ* hath given to all those that shall be saved *grace for grace*; that even as he requires perfection of obedience, in a latitude answerable to all the Commandements, to all the particles of them, even a perfection answerable to his owne perfection; so he hath given vs grace for grace, that is, he hath given vs an inward abilitie of graces which answer every Commandement, hee hath given vs grace for grace, as the Father giues limb for limb, part for part, there is not a little finger, not a toe, but the Father giues it the Sonne, so the Sonne of God giues to vs, *Moses brought the Law, but Grace comes by him*; and when he would shew what grace it is, it is grace of such a latitude, that it enables you *to be holy, as he is holy, in all manner of conversation*, there is another expression like that, *to bee perfect as your heavenly Father is perfect*. Therefore, if you would haue the testimony of sinceritie, and perfection to your selues, take heede you neglect not the smallest things. I know how vsually it is found fault with, when men are so curious to looke to every moate (it is to be more nice then wise) it is too much straightnesse, and too much precisenesse, and exactnesse: but I beseech you, consider the ground, I will be bold to say this; that man that neglects the smallest thing, say it be vaine speech vpon the Sabbath day, say it be the neglect, or overly performance of prayer from day to day, though he will not omit the maine dutie; though it be but a vaine speech, or vaine thoughts,

thoughts, though it be that which the best are continually subject vnto, yet, if it be so that hee haue not continuall eye to them, so that he neglect not the smallest of these things, or if you can name any lesser Commandement, I say, let any mans heart be of this constitution; that he neglects them, that he hath not a speciall eye to the obseruance of them, a speciall care to keep them; hee is vnfound, and rotten at the heart, he shall neuer be saved continuing such, for the cōfirmation of it, I will name but that one place, *Pro. 19. 16. He that keepes the Commandements, keepes his owne soule, but he that despiseth his way, shall dye for it.* That is, he that keepes the Commandements every way, that lookes to all the Commandements, and every particle of them, & sees how far they reach as they are particles of the Cōmandements. The Cōmandement saith, *thou shalt not kill* but to be angry with thy brother, to admit an inward distemper of malice and envie in thy heart, this small thing, though it be but a transient passion, yet thou must make a speciall conscience of it. And so, *thou shalt not commit adulterie*; That is the main of the Cōmandement, yet if thou haue an adulterous eye, an adulterous tongue, or adulterous thoughts in thee, these are the touches of vncleannesse, the tinctures of it, I say, except thou makest conscience of these, and keepe the command thus farre in this extent, and thus exactly, thou dost not keepe thine owne soule, for *he that thus keepes the Commandements, keepes his soule*, but, sayth he, *he that despiseth his way*, that is the word

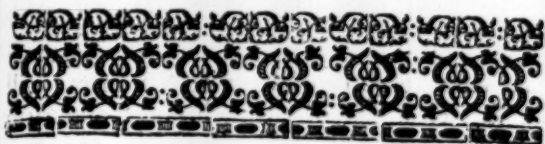
Neglecting
the least of
our wayes a
note of vn-
soundnesse.
Prov. 19. 16.

word I meane to vrge, *he shall dye for it*; that is, he that thinks thus with himselfe: Alas! these are poore, and sinall things, they are things of little moment, and therefore hee despiseth them; Well, sayth he, he that despiseth the least thing, he that despiseth any of his wayes; that is, the least particle of any Commandement, you see, what he saith, he doth not say, he shall be afflicted for it, but he shall dye for it. Therefore I pronounce this out of that place as well as the rest, that he that despiseth any of his wayes, any part of Gods Commandement, seeme the dutie to be of never so little moment, vnlesse he repent, and amend, he shall dye for it; for now he despiseth some of his wayes: *Beloued*, a godly man though he sayle much, yet this is an inseparable proper-
 tie of a perfect heart, still he hath an eye vpon
 everything, he doth not despise the least
 of his wayes, the least step, the least
 particle, the least tincture of
 the Commandement, but
 he hath respect to all.

Note.

So much for this time.

F I N I S.



THE EIGHTH SERMON.

GENESIS 17.1.

Walke before me, and be thou perfect.



See now proceede to the rest of the properties of this perfection, that you may try your selues by them; And wee wil hold the same course we did, in opening to you the nature of this perfection: that is, we wil open to you those places of Scripture, wherein are expressed the proper effects of a perfect heart: And therefore, to that second we will adde this as a third that will keepe you from mis-understanding it: that is, we must be perfect, as our heavenly Father is perfect; that property of perfection you shall finde, 1 Iohn 3.3. *Hee that hath this hope in him, purifieth himselfe,*

3. Property,
He purifieth
himselfe.

1 Iohn. 3. 3.

2 Cor. 7. 1.

Pro. 30. 12.

An un-
found
heart cannot
but relapse.
2 Pet. 2. 14.

selfe, even as hee is pure. So likewise, 2 Corin. 7. Since wee haue such promises, let us cleanse our selues from all pollution of flesh and spirit. That is, those that haue these promises and beleue them, will be still cleansing of themselves: Contrary to which is that generation spoken of, Proverbs 30. 12. There is a generation that are pure in their own eyes, but yet they cleanse not themselves from their filthynesse. So that, my beloved, to haue a purified disposition, to haue a heart and a spirit ready to cleanse it selfe, this is to haue a perfect heart: So that a godly man, he may bee many times defiled with sinne and uncleannesse, he may haue his heart many times muddy and impure, he may haue it clouded and overcast with passions and unruly affections, but yet it cleares up againe, and hee comes out of them all with more brightnesse, and with more clearenesse and purenesse of heart. The substance of it is this: wee deny not that a godly man may fall into many finnes, into many impurities, into many defilements, but yet he ariseth out of them againe by an assiduous and dayly repentance, and still he growes up dayly to more and more perfection; as David, and Hezekias and the rest; whereas, on the other side, a man that hath an imperfect and unsound heart, though he be recovered out of a sinne againe, and againe, yet he returnes to it, as it is said, 2 Pet. 2. 14. men that haue eyes full of adultery, that cannot cease to sinne: that which is said of that sinne there (they cannot cease to sinne: that is, though they make many Covenants with God,

to

to leaue their sinne of uncleannesse, yet they haue eyes full of adultery, that cannot cease to sinne, I say) it is true of any other sinne, to which an unsound hearted man is given up, he cannot cease to sinne, as *Pro. 19. 19. A man of much anger shall suffer punishment, though he be delivered his anger shall come againe*: that is, though he be often punished for his anger, for his distempered anger and passion, though he finde many euill effects of it, and so be delivered from it by many purposes to returne to it no more, yet, saith he, his anger will come againe, and againe; So that it is true which is said in the generall, *Let the foole bee beaten in a mortar*. yet he will returne againe to his folly and wickednesse, it cannot be beaten out of him: it is the nature of an unsound-hearted man, though he be often delivered, he will returne againe, and againe. *Ieroboam*, though he were admonished, yet still hee will returne: the *Israelites*, though they were often quieted, and satisfied, yet being a stiffe-necked people, they still rebelled and murmured against *G o d*, so *Pharaoh*: so that you may take this for a sure rule, that, take a man whose heart is not sound, all the miracles in the World, all the preaching, all the admonitions, all the mercies, all the afflictions, all the experience that he can gaine by all the passages of *G o d s* providence towards him, and about him, will not keepe him from returning to his sinne, but still he falls backe to it againe, and againe, it gets strength still; but with a man that hath a sound heart, that is perfect, it is not so,

Pro. 19. 19.

All Gods dealings will not keepe an unsound heart from sinne.

he doth not easily returne againe, but though he doth fall for a time (as I deny not but he is many times overtaken with the same infirmity) yet he still cleanseth himselfe.

Object.

But, you will object, take the holiest man, may he not relapse many times into sinne, may he not fall into the same sinne againe and againe; yea, even into grosse, and great transgressions?

Ans.

A holy man
may relapse
into sinne.

4. Differences
betweene the
relapses of
sound and un-
sound-hearted
men.

1. Difference.
A holy man
gets ground of
sinne by it.

Beloved, I cannot deny but he may, (for we must not take away the righteousness from those that are perfect, whilst we seeke to exclude those that are hypocrites and unsound-hearted, and therefore I say) I deny not that there may be many relapses into the same sinne, though the heart be perfect and sincere; and therefore, to shew you plainly the difference, we must spend a little time in this point. There are these foure differences betweene the turning againe of a man whose heart is unsound, and the relapses that are incident to a man whose heart is perfect with God.

First, you shall find this difference betweene them, that a man whose heart is perfect with God, though he doe relapse into sinne, yet still he gets ground of his sinne, even by every relapse, (mark it) I say, he gets ground of sinne, and grace gathers strength by it; whereas on the other side, an unsound-hearted man, the oftener he falls, the more sinne gathers strength, and even the goodnesse he seemed to haue had, is lessened more and more, till at length it be quite abolished

abolished. This is a point much to be observed.

The ground of it is this ; because any grace, where it is a proper grace, where it is a right grace, let it be wounded by any relapse, by any transgression, I say, it gathers strength even by that relapse, it is the nature of true grace so to doe; It gathers strength, even from the contrary, as fire doth when it is compassed about with coldnesse, by an Antiperistasis, so it is with grace: It is a common saying that you have, and true (as you commonly understand it) that vertue growes stronger when a man falls into affliction : but more true, if thus taken, that Grace gathers strength, when it selfe hath received a wound, when the Grace it selfe is weakned, as thou thinkest, it gathers more strength. As, for example, let a sound-hearted man, whose grace is true and right and genuine, and not counterfeit, let him fall into any transgression that gives a wound to his graces, say he fall into any act of intemperance, of anger and passion, he gathers more strength by it, these contrary graces they grow brighter by it : It is not so with other men, the more they fall the weaker they grow: *David*, when once he had committed the sinne of cutting off the lappe of *Sauls* garment, none was more carefull than he was, afterward, he would not offer him the least violence : And so *Peter*, when the grace of courage and boldnesse for the Truth had once received a wound by his denying of *Christ*, you see what strength he gathered by

Simile.

Note.

Instances.

Acts 4.13.

2 Chron. 32.25

Corruptions
discovered in
relapses, that
lay hid before
in Gods chil-
dren.

it, he grew afterwards the boldest of all the Apostles, as you see, *Acts 4*. So it is generall with all the Saints: even those words, by which it is expressed in the Scripture, discover as much untous; *Hezekiah*, when he was false into the sinne of pride and boasting of his Treasure, saith the Text, *hee humbled himselfe*: you shall finde, *2 Chron. 32.25*. the words there used, are, the Lord tryed *Hezekiah*, the Lord left him, that he might try him, and know all that was in his heart: The like phrase is used of *Peters* falling, *Satan desires to winnow thee, but I have prayed for thee, that thy faith doe not faile*: Now markeit, when they doe fall into any sinne, it is to them as a tryall to the Gold, and a winnowing to Corne; every sinne, every temptation, every fall, though Satan intend to burne out the good mettall, yet the issue still is this, they loose nothing by their fals, but their drosse, the Chaffe is all winnowed out; every sinne they fall into, discovers that corruption that before they tooke no notice of; as *Hezekiah* knew not the pride, before, that was in his heart, but that action discovered it to him; so it was thereby cleansed and emptied forth: So likewise *Peters* cowardinesse and fearefulnesse was discovered by that act, he knew it more, and therefore was more watchfull against it, he gathered more strength against it: so that this is the nature of the relapses of the godly, that still they empty their hearts more and more of those sinnes that they fall into: Againe, the

the graces to which they give a wound, still gather more strength; but with others it is not so, still they are weakned by their relapses, the good things they seemed to have, are still lessened, and suffer diminution, till at length they bee quite abolished. That is one difference.

The second is, though a godly man fall back to sinne againe and againe, yet he never fals backe to the allowance of any sinne: there is a great difference, my *Beloved*, betweene these two, betweene returning to the act of a sinne, and the allowance of it: Another man doth not onely returne to the sinne, but he returnes likewise to the continuance in it, he is ready, in the end, either to excuse the sinne, to finde out some device and excuse for it, or else he is ready to say, I see it is impossible for me to overcome it, I see there is no remedy, I must give up my selfe to it: Thus you shall see in the relapses of *Saul*; *Saul* tooke a resolution more than once, that he would persecute *David* no more; and no doubt this resolution was exceeding hearty for the time; but you see, he did not onely returne to the act, but to a continuance in it, and an allowance of himselfe in it. So likewise did *Pharaoh*, hee resolved many times that he would let the people goe, and made that promise to *Moses* and to the *L O R D*; that he would let them goe; but you see, he returned againe, not onely to the sinne, but to such an allowance of it, that hee excused himselfe in it, he thought rather, hee had erred in

2. Difference,
A godly man
allowes him-
selfe in no sin,
the wicked do.

Instances.

his purpose of letting them goe, and so continued still to retaine them. This you shall finde in all the falls of Hypocrites, in all their relapses, that in the end (how-ever for a time they may resume their purposes againe) they weare them out, and they steppe backe to a resolution to continue in that sinne; they thinke thus with themselves, I see it is a sinne that prevailes against me, I am not able to resist it; it is too strong for me, and therefore I will goe no more about it.

3. Difference,
In their manner
of rising.

Thirdly; as there is a difference in this; so there is a difference in their manner of overcoming, and in their manner of returning, when they arise out of a sinne, when they preserve themselves from it after a relapse, by which you may judge likewise; for you may judge the one by the other: A man whose heart is unsound, may take to himselfe a strong and fixed resolution, by which he may resist the sinne, and yet this banke may be borne downe by the violence of Temptation: But in a godly man the resistance is otherwise, and accordingly the relapse is of a different nature: for the resistance is after this manner, it is as when you see one streame resist another, as you see in Rivers that are subject to ebbing and flowing, there runnes a contrary streame, that over-bears it; so it is in those that are sound-hearted, there is a strong inclination that carries them another way, such as was expressed, Gal. 5. 17. *The Spirit lusteth against the flesh: so that,*

Simile.
How a sound
heart resisteth
sinne.

Gal. 5. 17.

that, if you marke the manner of their overcomming, the manner of their rising out of their relapses, you shall finde them to be in this manner; put the case the flesh, for some brunt for some fit, hath gotten the better, notwithstanding faith he, the Spirit lusts against it, and suffers not the flesh to doe what it would; that is, there is a contrary streame within him, which resists those desires of the flesh, that bindes them againe, and leades them captiue, as before the Spirit was led captiue: In others it is not so; there may be a certaine fixed resolution, which may resist a strong temptation, as a banke or a rocke resisteth a strong billow: but there is a great deale of difference betweene this, and those risings out of relapses that are done by a contrary streame, by the lusting of the Spirit: for they have no such spirit in them, to lust against the flesh, and so to binde it, as it were, to overcome it, that they returne no more to those finnes, to which before they were given up.

Last of all, there is this difference betweene them; he that hath a perfect heart, hee that is sound-hearted, while hee is himselfe, he never relapseth into any sinne; marke it; while hee is himselfe; which note I take out of *Romanes 7.* a place which you know: *It is no longer I, but sinne that dwelleth in mee:* that is, as if he should say, I, while I am myselfe, never fall into any sinne; but when I am distempered, when I am overcome, and overruled

4. Difference.
A godly man
when he is
himselfe, sins
not.

Rom. 7. 20.

Iob. 4. 4.

Simile.

When the regenerate part
is overcome.

ruled by sinne, that dwelleth in me, then I sinne and fall backe: but, otherwise, I say, a godly man, while he is himselfe, never relapseth into any sinne, he cannot sinne, because he is borne of G O D, he keepes himselfe that the evill one touch him not; the ground of which is, because while he is himselfe, he that is in him, is stronger than all the world: *1 Iob. 4. 4. Hee that is in you, is stronger, &c.* That is, if he be upon even termes, still hee gets the victory. But now let there bee an inequalitye, let him not be himselfe, let there be some violent transportation from the flesh, so that he is led captiue by it, now he is overcome: for hee is not himselfe in such a case; it is, as *Paul* saith of himselfe, *the good I would doe, that doe I not, and the evill that I would not doe, that doe I*: that, as you see in a Combate betweene two, suppose that one that were the stronger, and were it upon equall termes, would carry the victory; notwithstanding, when his adversary gets the hill, and hath the wind of him, he overcomes him, and leades him captiue: so it is in this case; the Spirit, the regenerate part, though it might and would alwayes get the better, were it upon equall termes with the flesh; yet, when the flesh shall get the hill, as it were, get upon the hill of temptation, and shall have wind to drive the smoke upon the face and eyes of the Combatant, that is, to blinde him; in such a case, upon such a disadvantage, he is overcome, and falls into sinne: And therefore you see how the

Apostle

Apostle expresseth it, *Romanes 7. 22. I delight* (saith he) *in the Law of God, according to the inward man*: as if he should say, That is my constant course; might I doe what I would, That would I alwayes be doing; that is my inclination, there is my delight; but yer (saith he) *I see a Law of my members, rebelling against the Law of my minde*, leading me captiue to the Law of sinne; that is, there is a strong power within me, that sometimes distempers me, and puts me out of my selfe: that he calls a Law; because it is commanding and powerfull like a Law; and the Law of my members, (whereas the other is called the Law of the mind) because, though it bethrough the whole soule, yet principally the force and vigour of it is scene in the members, that is, in the inferiour parts of the soule: saith the Apostle, when I am thus distempered, and put besides my selfe, when there is such a Law, rebelling against the Law of my mind, in such a case, I am overcome, and led captiue; but when I am my selfe, I sinne not, it is the sinne that dwells in me. So much shall serve to have shewed you the difference betweene those relapses which godly men are subject to, and those turnings and fallings backe into a continuance in sinne, to which other men are subject: For, my Beloved, it must not seeme strange to us; for both are alike subject to infirmities, both are subject to returne; as you see, a sheepe may fall into the myre as soone as a swine, for the commission of sin, and so likewise for the omission of duties:

Rom. 7. 21.

Simile.

duties: an Apple-tree may have a fit of barrennes and unfruitfulnesse, as well as a Crab-tree, or any other; but the difference is great in the manner of them, as we shewed: But still the maine difference is to be remembred, that he that hath a perfect heart is still cleansing and purifying himselfe; the other doe not that, but so fall backe to sinne, that they wallow in it, as a Swine doth in the myre. So much shall serue for this.

4. Property,
He presseth to
the mark that
is before him.

Phil. 3. 12. 15.

A fourth property of a *perfect heart*, you shall finde expressed, *Phil. 3.* if you take the words together, from the 12. verse to the 15. (for I say, the course we will hold, shall be, to open to you those places, where the Scripture sets downe the characters and properties of a *perfect heart* :) *not as though I had already attained it, or were already perfect; but I follow after, if I may comprehend that, for which I am also comprehended by Iesus Christ, &c. I presse hard to the marke, for the price of the high Calling of GOD in Christ Iesus: Let therefore as many as bee perfect, be thus minded.* The meaning of it is this, saith the Apostle, this is my course: I have not yet attained to perfection; but, saith he, this I doe, I ayme at the utmost, even at the price of the high Calling of God in Iesus Christ: I ayme at the utmost, even at the toppe of perfection: and againe, saith he, *I follow hard to it*: And, saith he, not onely I, but *as many as are perfect, let them be thus minded*: where, by the *perfect*, he meanes, you see, not one that hath already a perfect holinesse, but one that is sound-hearted: for, he had

had sayd before, *not as if I were already perfect*, and yet here he saith, *Let us as many as be perfect, be thus minded*: so you shall find here these two properties of a perfect man, of one whose heart is perfect with God.

First, he aymes at the highest degree of holinesse, he lookes at the very marke it selfe, he lookes at the toppe at the standard, at the utmost exact line of holinesse, and hee labours to square himselfe to it, though he cannot reach it, yet it is his endeavour, he propounds not to himselfe a shorter journeyes end than hee should doe, but his ayme is even at the very toppe of perfection, at a perfect conformity to the Image of CHRIST; for that is it the Apostle here speakes of, that *wee may bee conformable to the Death and Resurrection of Iesus CHRIST*, this was his ayme: whereas on the other side, another doth not so, but he sets a certaine compasse, a certaine limit to himselfe, there he fixeth his staffe, he doth not intend to goe any further, he doth not intend to *grow up full to holinesse*, as it is expressed, *2 Corin. 7. 1.* he doth not intend to be *Holy as the Lord is Holy, in all manner of conversation*, this is not his intent, this is not the thing hee aymes at. So herein they differ he that hath a perfect heart, he followes hard after the marke, he aymes at the very toppe of perfection; and the ground of this difference is, partly, because a man that is unsoundhearted will not bee at so much cost and paines for heaven, as to ayme at the toppe of perfection, hee

Which consists,

1. In ayming at the highest degree of holinesse.

An unsound heart aymes not at perfect holinesse.

2 Cor. 7. 1.

2. Hewill not be at the cost and paines.

he thinkes thus with himselfe, that to bee so strait-laced, that he must be exact in every thing to obserue all his speeches, that he may not speake freely; and to giue an account of all his time, and of all his actions, that hee may not walke in many things according to his owne phantasies, according to his owne delight and pleasure, hethinks, if he must be tyed to this, that he may not, at any time, giue the bridle to his humour and to his inordinate appetite, but still he must be so restrained and fettered, and pinioned, as it were, to walke by an exact rule, that all his actions, and all his steppes may bee pondered; he thinks with himselfe, it is more than he shall ever be able to doe; hee doth not indeed prize *Christ* and heaven at such a rate, that he will be thus exact and perfect; and therefore he aymes not at it, he never goes about it: And partly againe; because *G o d* indeed is not his ayme but his owne safety, his owne happinesse and security, his owne escaping of Hell and Iudgement: therefore hee doth not seeke simply to please *G o d*, and to keepe his Commandements, but he seekes so much perfection as will serue his owne turne, and therefore he doth with it, even as a lazie Scholler doth, that intends not simply to excell in learning, but would haue so much learning as should passe through examination, and get a degree, or as a man that labours not simply to get an exoellency in the Art of Arithmeticke, but would haue so much onely as would keepe a Merchants booke, or as a Law-
yer

2
He aymes not
at *G o d*, but
himselfe.

Simile.

yer that would haue so much Law onely as will serue his turne, as will serue his practise: I say, when a man aymes at this, you doe not say knowledge is his ayme; for were it so, hee would desire to know whatsoever is knowable, hee would set no limits to himselfe, were knowledge his ayme simply: but we may say truly of such a man, it is not learning, but it is his trade, his degree, or some such particular thing, that is his ayme: So it is with a man whose heart is unsound, and not *perfect* with G O D: G O D himselfe is not his ayme, and therefore he doth not desire to keepe his Commandements perfectly and exactly: for did he so, he would set no limits to himselfe; he would do as *Paul* doth here, he would ayme at the utmost degree of perfection; but such mens ayme is their owne profit, their owne advantage, their securitie and deliverance from Hell and from Iudgements: that is, they doe not care for holinesse simply considered, but so farre as it may serue such a turne, as it may deliver them from such a Iudgement, as it is a bridge to lead them over to such a benefit to themselves.

And the last ground of this difference betweene them, that they ayme not at the utmost degree, is, because an unsound-hearted man hath not so much light in him, as to discover to him, to shew to him the utmost degree of perfection. A man that hath but a morall light, a naturall common light, is able to see grosse Evills, and common duties that are contrary to them;

3
He wants light
to discover ex-
act holinesse.

them; but the exactnesse of perfection that is required, he sees not; or if he doe discern it practised by others; yet in his judgment he disallows it, he thinks it is a thing more than needs. Whereas a man that is sound-hearted, one that is perfect, he approoves it, he sees an excellency in it, he admires it in others, and would faine imitate it himselfe: and hence is the difference, those that are unsound, they ayme not at perfection; it is not their scope, they desire not the utmost, the highest degree of holinesse; whereas a man that hath a sound heart, still he labours to adde to that which is wanting, in his faith, in his loue, in his obedience: And this is one difference, that he that is perfect (saith he) is *thus minded*.

2 A perfect heart followes hard to the marke.

The second is; *hee followes hard*, he doth not onely make the marke his utmost ayme, but he followes after it hard; that is, it is the property of a man that is perfect, that he doth not loyter in the way, but he followes hard to the marke though he be subject to many decayes, to many swarvings and declininges, yet still hee makes them up againe, still hee repayres those breaches in his heart; and though many times he steppe out of the way, still he recovers himselfe againe; so that his constant and ordinary worke is, every day to make his heart perfect; where he findes any crookednesse, to set it straight againe; where hee finds any defect, hee labours to supply it; this is his ordinary and constant course: So *be-
loved*

loved, you shall finde this difference betweene a man that is imperfect, and another that is sound-hearted, that the one still amends his heart, he still makes it up, he still brings it to a good temper, that is his worke from day to day, that he sets it right and straight before God in all things: and you shall see such an expression, *Mat. 18. 1.* there the Disciples aske *Christ* this question; *Master, (say they) who shall be the greatest in the Kingdome of God?* Our Saviour takes a little childe, and sets him up amongst them, and saith, *Except you be converted as one of these little children, you shall not enter into the Kingdome of God.* The meaning is this; I see there is a pride arising in your hearts, you are looking after great things for your selues, this ariseth of a selfe-concept you haue; I tell you (saith he) Except you convert from this evill, except you turne your selues from it, except you become as this childe, and emptie your selues of this pride, and become humble, as this childe, become little in your owne eyes, as this childe is, you shall not enter into the Kingdome of Heaven. So that the meaning of it is this; that a man who is sound-hearted, he is still following hard, hee is still making his heart perfect from day to day, he is still turning to God againe and againe, as it is said, *Lam. 3. 40. Let us search and try our wayes, and turne againe to the Lord:* that is, it is his constant worke: My Beloved, this is the nature of a mans heart, still there is something or other arising amiss in it, as you

A Christians
daily worke to
reforme his
heart.

Mat. 18. 1, 2, 3

Lam. 3. 40.

Simile.

2. John 8.

Rev. 3. 11.

see weedes in a Field. As it is in a Cornefield, except you weed it, and till it, and plow it, and manure it, and never giue it over, it will bee over-growne with weedes, and wax Fallow againe, and not be fit to beare Corne with any constancy; so it is with our hearts, except wee still plow them, and weede them, and watch over them, they will be readie to grow fallow, they will bee readie to bee overgrowne: therefore I say, it is the propertie of a man that is *perfect*, he is still returning, and making up the breaches and defects; as wee see, 2. Ioh. 8. *Let us looke to our selues, that wee lose not the things that wee haue wrought, but that wee may receiue a full reward*: Marke, let us looke to our selues, that wee lose not the things wee haue wrought; As if he should say, even those that are *perfect*, that are sound-hearted, there is this propertie in them, (though he deliver it by way of exhortation, yet it is a propertie that is never separate from them) they still looke to themselves, that they lose not the things they haue wrought: and see, my *Beloved*, there is great reason for it: for a man may lose all that he hath wrought, he may lose his reward altogether, as you see, Rev. 3. 11. *Take heed, hold that thou hast, lest another take thy Crowne*. You know, *Iosh* went farre, and so did *Iehu*, and so did those *Israelites* in the *Wildernesse*; and yet they lost their reward, for not looking to themselves: but this is for those that may fall quite away: But for the *Elect*, that can never fall quite away, this diligence

gence is required, and is proper to them; they still looke to themselves, least they lose that which they haue wrought, lest they should not receiue a full reward: for, though they cannot lose their reward altogether, yet they may lose a part of their reward; as you see, *David* did, because he did not looke narrowly to himselfe, he did not follow hard to the marke (for in some things they may faile, though it bee their propertie to looke to themselves; that I expresse to you by the way: I say, part of their reward they may lose, for) the Sword departed not from his House: if, like those builders, 2. Cor. 3. *You build hay and stubble, you shall be saved, (if your hearts be upright) yet as by fire:* that is, you shall be scorched by the fire, it shall haue some impression upon you, something or other upon your name, or some other judgement; somewhat you shall haue; but this is their propertie, *They looke to themselves, that they lose not the things they haue wrought, but that they may receiue a full reward:* For still they are apt to fall backe from the degree they haue attained; And againe, the sinfull lusts they thought they had mortified, are readie to returne: now *he that is perfect, is thus minded* hee not onely aymes at the utmost, but from day to day, hee makes up the defects that he findes in his heart, and againe, labours to bring downe, and to mortifie those lusts that are renewed, and beginne to gather a new strength, and to bud forth againe; this is their propertie: so, I say, if thou

Awicked man
loseth all, a
Christian may
lose a part of
his reward.

2 Cor. 3. 12.

1 Reason.

2 Reason.

Eph. 5. 15, 16.

wouldest know whether thou be perfect, marke what thy ayme is, whether thou ayme at the utmost degree of holihesse, or whether thou settlims to thy selfe; and likewise, whether thy constant course be, to make thy heart perfect with G o d from day to day, and to walke exactly with him; whether thou be carefull to husband thy time, that thou mayest haue leasure to doe it: for, my beloved, a man cannot doe a thing exactly, except he haue time to doe it in: And therefore, *Ephes. 5. Walke exactly, not as fooles, but as wise, redeeming the time*: As if hee should say, if you would walke exactly, redeeme the time, it is your wisdome; for else you lose all your labour: walke exactly, and not as fooles; for else you had as good doe nothing at all; be so farre wise, that you doe not lose the things you worke; and to doe this, redeeme the time that you may haue leasure to doe it: I say, consider whether you be willing so to husband time, to gaine so much leasure from your other calling and affaires, that you can spend time to search your hearts, in trying your wayes, in setting all things straight within you, that you may walke perfectly with G o d from day to day. So much for this propertie likewise; *So many as are perfect, let them be like minded.*

g. Propertie,
It is a whole
heart.
Iere. 3. 10.

Hos. 7. 14.

The next propertie of this perfectnesse of heart, you shall find in those two places compared together, *Iere. 3. 10. They haue not returned to me with their whole heart, but fainedly*: if you compare that with *Hos. 7. 14. the Lord there*
com-

complaines, though they did returne and sanctifie a Fast, and did seeke him very devoutly, saith hee, *You returned not to the most High, but against mee haue you rebelled.* The meaning of both places is this; They haue not sought mee with their whole heart, but feynedly; the word *feynedly*, shewes, that by whole heart, hee meanes there, a true heart: So that, as you would judge now of an unsoundhearted friend, you say, he is not perfect, he is not sound, he is not true, when his actions carry a shew and appearance of loue, and his heart doth not answer it; There is a dissonancy betweene the appearance hee makes, and his heart: His heart is knowne by this, he loues not the person of his friend; He may obserue him, for some other respects, but his person he doth not inwardly respect: So, if a man would know whether his heart be perfect with G o d, let him consider whether hee doe not as false-hearted men are wont to doe, that obserue other men out of respects, because they see those parties haue power to doe them good or hurt, therefore they are diligent to obserue them, as the Apostle saith, *They haue the persons of men in admiration, because of advantage:* That is, they haue them in admiration, they are very obsequious to them, ready to doe them offices of friendship; But it is for their owne advantage, not because they loue their friends, they are not affected to their persons. Contrarie to this is singleneffe of heart, when wee loue not

Whole heart,
what it is.

in the word onely, but in deed and in truth: when we loue with a pure loue, such a man, we say, comes to be perfect with his friend: and so it is in this case, when a man lookes on **GOD**, as one that hath power to doe him good or evill, as one that hath power to advance him, or to cast him downe, and out of these respects he serues him, and obeyes him, and will doe many things for his sake; but yet he doth not serue him with a single heart; that is, he doth not inwardly loue the person of *God*, he doth not looke on him as he is separate from all punishments & rewards, as he is sequestred from all such respects, so as to be heartie to him.

Unsound men
seeke not *God*
for himselfe.

This was the fault of the *Iewes*; saith he, they returned againe, but to whom was it; to their corne, to their oyle, and not to the most High: they returned, and were very devout to keepe the Fast, ready to heare, *but against mee they rebelled.* The meaning of it is this; the *Iewes* returned to the *Lord*, they were carefull to please him, but it was because they desired freedom from the famine and war, and other calamities; and therefore they served the *Lord* but they did not lay hold on *God* himselfe, upon the graces and comforts of the Spirit, upon Eternall life, these were not the things they did inwardly respect; and therefore *God* himselfe they loved not, to him they did not returne, (as you shall see, because I will use that expression of laying hold on **GOD**, and on Eternall life, *1 Tim. 6.*) when the Apostle had spoke there of divers

1 Tim. 6. 12.

men

men that are contentious, he puts these two properties together; they are exceeding contentious and covetous, *they reckon gaine godlines; but then*, saith he, doe not so; *but fight the good fight of faith*: doe not contend with such a kinde of contention, and in such a manner as they doe: and againe, saith he, when they lay hold on wealth and preferment, and such advantages, doe thou lay hold upon *eternall life*. If say, this was the case of the *Iewes*, they laid hold on such benefits as a carnall man is capable of, such as indeed they conceived to come from the *Lords* hands onely, and therefore they returned unto him, but they did not lay hold upon *God* himselfe, upon eternall life, upon the spirituall priviledges, and promises of grace, and therefore they returned to him but fainedly; that is, they did not seeke the face of *God*, that which is required, *2 Chron. 7. 14. If my people humble themselves, and seeke my face*: that is, seeke my presence: this they did not.

Now with those that haue sound hearts, it is not so, but they seeke the *Lord* himselfe; they are thus minded, that if they may haue the *Lord* himselfe, though they be stripped of all things else, they doe not much heed it; though they passe through evil report, though they lose their estates, let them bee put into what condition they can be, yet they are content to haue the *Lord* alone for their portion, for they looke on him as an *exceeding great reward*: as long as they may haue his loue, as long as they may

2 Chron. 7. 14

A sound hearted man seeks the Lord himselfe.

haue him though alone, they care for nothing else: thus they are affected. When *God* puts them to it, as you see, *Naomi* put *Ruth* and her other daughter to it; saith shee, Wilt thou goe with me? I haue nothing for thee, *Gods* hand is gone out against me, I haue no more sonnes in my wombe; or, if I had, thou wouldest never stay till they were of age: When they were put to it thus, one daughter forsooke her, namely, *Orpah*, and returned backe to her people; But *Ruth* gaue her this answer; Be it so, yet whither thou goest, I will goe, I will dwell where thou dwellest, I will never forsake thee: So it is with the Saints, they choose the *Lord*, though alone, they cleaue to him alone, they reckon it reward enough, if they may haue him, as you see *Abraham* did, as *God* said to him, *My selfe will be thy exceeding great reward*, he would not so much as take any thing from the King of *Sodome*, Why? Because, saith he, it shall never be said that he hath made *Abraham* rich: *God* alone shall make me rich, he is reward enough, he is *All-sufficient*, I will not take any of these things in with him: All the Saints are thus minded, they are contented with *God* alone, because they looke on him as an *All-sufficient* reward, they haue a good opinion of him, and therefore they forsake him not; whereas others haue been in admiration of him, but for advantage, when they haue gotten what they would haue, and are delivered from what they feare, they start aside, like a broken Bow, *Hofea* 7. the place

place before named, as you see *Ieroboam*. 2 *Chro.* 22. 1. Saith the Text, the *Lord* helped him till he was strong, and *when he was strong, he and all Israel departed from following the Lord.*

2 *Chro.* 22. 1.

And so *Vzziah*. 2 *Chronic.* 26. It is said, the *Lord* helped him till he was mightie, and what then? When he had gotten what he would haue, *his heart was lifted up to his destruction*: That is, he served *G O D*, as it were, a slippery tricke; then he departed from him, when he had gotten what he desired, which was a signe he did not returne to the *Lord*. or that he did serue him with his whole heart, but feynedly; he did not seeke the *Lord* himselfe, he did not seeke his face and presence.

2 *Chro.* 26. 7,
16.

Vnfound men
thinke well of
God by fits.

And the ground of all this is, because they haue no constant fixed good opinion of *God*, but they thinke well of *G O D* for fits and for times, as we see the *Israelites* did; They would follow *G O D* for such a time in the Wildernesse, after he had refreshed them, and delivered them; but as soone as new trouble came, when they wanted bread, and water, and flesh, presently they murmured againe, and grew discontented. And so *Ioram* King of *Israel*, when he was pressed with famine, saith he, I will wayt no longer upon the *Lord*, but he would needes take away *Elisha's* head, the Man of *G O D*, that exhorted him to wayt on *G O D*. Thus it is with men, they haue no constant good opinion of *G O D*; But it is not so with the Saints; They haue knowne the *L O R D* himselfe, *hee hath shewed*
his

his owne selfe to them, that good opinion they haue of him, is fixed and established; it is the Lord himselfe that hath taught it them; and that which they haue beene confirmed in by long experience, and therefore they will never forsake him, nor part from him; it is he himselfe whom they haue chosē. And this is the next difference betweene an unsound-hearted man, and he that hath a perfect heart, that he seekes the Lord himselfe, his heart is perfect with him, when another returnes not to the most High, but remaines to serue him for other ends, and for other respects; but against the Lord himselfe, when he hath served histurne, he is ready to rebell.

6. Povertie.
He accounteth the Gospel wisdom.
1 Cor. 2. 6.

The next propertie you shall find, 1 Cor. 2. 6. *Howbeit wee speake wisdom to those that are perfect, not the wisdom of this world, or of the Princes of this world, but the wisdom of GOD in a mystery, even the hidden wisdom that GOD hath ordained before the World to our glory.* Here is another propertie the Holy Ghost sets downe of a perfect-hearted man; the Apostle, when he had said, I come not among you with the excellency of wisdom, or the words of man, but my ayme is, my desire is, as to know Christ crucified alone, so to teach nothing else to you, and to preach to you in the plaine evidence of the Spirit, and of power; whereas it might bee objected, I but; *Paul*, every man thinkes not so; many men thinke you would doe better, if you would preach as other men doe,

doe, and be curious and quaint of Oratory: saith he, these things, as I deliver them, whatsoever they may seeme to other men, yet to those that are perfect, they seeme wisdom; though others may despise it, and reckon it foolishnesse, yet to the perfect it is wisdom. So that I gather hence, a perfect man in this is distinguished from another that is not sound-hearted, that he hath eyes to see the wisdom of the Holy Ghost he knowes wisdom.

Now a perfect man is there so called, in opposition to him that is onely *animalis*, that hath onely a reasonable soule and no more; for that is the word, the same word that is used in another place of this Chapter, the naturall man, it is translated, but the word in the originall signifies a man that hath onely naturall abilities, and endowments, and naturall perfections, such a man is reckoned an imperfect man, a man that is not sound: But saith the Apostle to a man that is perfect, that is, to a man that hath, besides the strength of naturall gifts, the sanctifying Spirit that enlighthneth him, that the Spirit of God possesseth and informes his soule, it joynes with his soule, it is dwelling in him; such a one is a perfect man, saith he, and you shall know him by this, he discernes the wisdom of God, he judgeth aright of it: so that, my Beloved, the meaning of it is this, there is a certaine wisdom of God there are certaine things, that no naturall man in the world teaches or relishes: take the hypocrite, that goes the furthest
in

A man meerly naturall is an imperfect man,

Heb. 6. 4. 5.

in the profession of holinesse, even as farre as the second or third ground, even as farre as those, *Hebr. 6.* that were much enlightned, and had *tasted of the power of the world to come*, yet this wisdom that we speake of here (we speake the wisdom of *God*) consists of such things as they never knew; Certaine things that the most knowing Man that liues in the Church of *God*, that is not regenerate, can never know them, as he saith, *ver. 9. such as eye never saw, &c.* signifying thus much, the eye and the eare are the senses by which knowledge is gathered; yet Mans eye never saw, and his eare never heard, &c. and his heart, that is more actiue than eyther of them, never understood them.

You will say, What are these things? They are expressed by diuers names in this Chapter; They are called the wisdom of *God*, they are called the wisdom of *God* hid in a Myserie, the deepethings of *God*, the things of the spirit of *God*, the things that are given us of *God* for our glory: *Beloved*, these are things that no unsound-hearted Man did ever found; And therefore I will be bold to say to you, if ever you knew these things, if ever you reckoned these things wisdom, certainly your hearts are perfect, you are not meere naturall men, but you haue received the Spirit of *God*, that is, the sanctifying and enlightning Spirit of *God*.

But you will say, How can it be, that a naturall man should never know these things?

Beloved, I say, it may be very well: for they

are

Quest.

Ans.

are things that no Minister in the World can teach you ; wee may propound them to you, and you may heare them seven yeares and seven ; you may reade the very same things in the Scriptures, and in other Bookes, a thousand times over, and yet, for all this, not understand them : It is *the wisdom of GOD in a Myserie*, and they are *the deepe things of GOD* : As a man may looke on a Trade, and never see the mystery of it, he may looke on artificiall things, pictures, or any thing else, and yet not see the Art by which they are made ; as a man may looke on a Letter, and yet not understand the sense, something there is that he sees, and something that he sees not, nor it enters not into his heart ; (and therefore it is said, *seeing, they see not* ; which argueth that there is something that they see.) Thus there are some things, there is a wisdom of GOD, that an unsound-hearted man can never know, it can never enter into his heart : which wisdom therefore if thou hast, certainly thou art a perfect man.

You will say, How shall a man know whether he know this wisdom or no, whether he thus judge of the wayes of GOD ?

I answer, You shall know whether the wisdom you haue, be such as belongs to perfect men, or no, by these foure things, which I will deliver distinctly unto you.

First, You shall finde this, that when this knowledge is discovered to a man, it exceedingly humbles him, all other knowledge doth not so,

The naturall man knoweth not the things of God.

Quest.

Ans.
Foure markes wherety to know this wisdom.
1. It humbleth a Christian.

so, it rather puffes him up : But this brings a man exceedingly out of conceit with himselfe, it makes him to stand amazed at himselfe; that is the propertie of this wisdom, which shewes it selfe to be perfect: and the reason is, because it is a sanctified discovering wisdom; a wisdom, which that Spirit that giues it, enables him to make this use of, that hee useth it as a Lanthorne to his feet, as a light to discover the crookednesse of his wayes, to find out the defects, to which he is subject, both in his heart, and in his conversation; therefore this wisdom discovers him, and opens him to himselfe; whereas the knowledge of any naturall man, or that any hypocrite hath in the world besides, opens him not to himselfe properly, but rather lifts him up, he useth it to reprove others, he useth it for other purposes, he holds it as a light to other mens feet, he makes not this use of it, to search the inside of his owne heart, he searcheth not every defect and cranny of his soule with it, and he findes not out himselfe what he is. Therefore, you see, as soone as they haue beene enlightned with this wisdom, (Paul and others) how they were confounded in themselves, how unworthily they thought of themselves. That is the first propertie of this wisdom, to humble.

3. He knowes things as he ought.

Another propertie is, He that hath that wisdom revealed to him, that is proper onely to the perfect, those things that he knowes, he knowes them as he ought to know them; whereas another

other man, though he know exceeding much, yet he knowes nothing as he ought to know, as we see, 1 Cor. 8. 2. *He that thinks he knowes any thing, knowes nothing yet as he ought to know it*, saith the Apostle; hee knowes not sinne as he ought to know it, he knowes not the promises of grace, he knowes not eternall life, hee knowes not these as hee ought to know them: for, did he; hee would be wrought upon by them; if he did know G O D as he ought, hee would feare G O D with all his heart, and with all his soule, and with all his strength; so, if he did know sinne as he ought, he would make it his chiefe sorrow, hee would abhorre it, hee would not come neere it, hee would cleanse himselfe from it, he would flye from it, as from a Serpent, upon all occasions: So, did he know remission of sinnes, hee would not esteeme so lightly of it as he doth, but hee would seeke it earnestly, even as a condemned man doth his Pardon. So that is the difference; they know not these things as they ought to know them; for, *Beloved*, this is to be observed, when any man is converted to G O D by the revelation of this wisdom, he doth not alwayes know new things, he hath not new things revealed unto him, more than he knew before, but the same things he knowes now as hee ought to know; whereas before, though hee knew them, hee knew them not as he ought to know them: he never knew sinne what it was, hee never knew what grace was, all those promises and threatenings

1 Cor. 8. 2.

An unsound
man, though
hee know
much, know-
eth it not as
he ought.

Conversion
is wrought
by knowing
things other-
wise than we
did before.

nings; all that wisdom of G O D revealed in the Booke of G O D, in the holy Scriptures, he never knew it as he ought, therefore it is not profitable to him, to bring him home, and worke a change. This is the second difference.

3. He discerns things that differ,

Thirdly; Wisdom to the perfect, is such wisdom, as enables him to distinguish of things that differ, he is able to discern between good and evil, as you shall see an expression of it, *Heb. 5. but strong meate belongs to those that are perfect*: (for so it ought to be translated, and so it is in the Originall) the old Translation, *by reason of custome*: and the new, *by reason of use*: but neither is so full as the originall, *by reason of habit*, in respect that they *have their senses exercised to discern both good and evil*: that is, he that hath this true wisdom, he hath such a distinguishing facultie, that, as the taste discerns of meate, or, as a man that is accustomed to taste Wine, can easily discern between good and bad, so, (not by meere custome, as other men have it, but) by a certaine wisdom that is infused into you, you are able to discern between good and evil, even as the senses doe: (for that is the scope of the place.) As the senses discern between colour and colour, between taste and taste, so there is an abilitie in those that are perfect, to discern between good and evil: so that, take such a man to whom this wisdom is revealed, you shall finde such an aptnesse in him to discern between good and evil; that is, hee knowes the

Simile.

δι' ὁμιλίαν.

the voice of the Shepheard, he knowes and discernes betweene that which is good, and that which is counterfeit; he knowes morall goods and evils, what is to be chosen, and what to be refused; this he knowes, such a distinguishing faculty he hath, this is proper to those that are perfect; the like you shall have expressed, *Rom. 12. be renewed in the spirit of your minde, that you may discern the goodwill of God: that is, that you may distinguish between the good will that is truly perfect, & that which is not his will; This proper tie will follow a minde that is renewed, he will be able to discern what another cannot.*

Lastly, that I may conclude; He to whom this wisdom is revealed, he that is *perfect*, there is a wondrous change in his judgement; that which before seemed foolishnesse to him, now he reckons it to be true wisdom; and that which before was the greatest wisdom, now it appeares to be foolishnesse; as a Child, when he is growne to yeares, and is perfect, the things that before he magnified, now he disregards them; and the things that before he made no account of, now they are prized and esteemed; such a difference there is, such a change in the judgement, when once this wisdom is revealed. So it is in other things: take a yong beginner in any thing, a young Scholler, he judgeth otherwise of the exercise of what he learns, than when he is growne to maturitie; as we see, a man that is unacquainted with

Y

Musicke,

Rom. 12.2.

4. His judgement is changed.

*Simile.**Simile.*

Musicke, that hath no skill in it, the common tunes like him best ; but when hee growes a skilfull Musitian, he cares not for them ; those that have more perfect Musicke in them, those he regards when he hath a more skilfull care : so, that is the meaning of the Apostle, *we speake wisdom to those that are perfect* ; as if he should say, they are able to discern things, their judgement is another kind of judgement than yours is, or than their owne was before ; that which they could finde no relish in, no taste, when they are perfect once, they finde a more excellent use in it than others : so that this change of judgement, judging otherwise both of the persons and of the things. argues they are perfect. And this is the last signe that I will now name to you, of this property here spoken of, *We speake wisdom to those that are perfect* : that is, it is the property of those that are perfect, to reckon that wisdom to be wisdom indeede.

So much shall serve for this time.

F I N I S.

THE



THE NINTH SERMON.

GENESIS 17.1.

Walke before me, and be thou perfect.



Efore we delivered to you certaine properties or adjuncts, which are not disjoyned from this sincerity or integrity of heart: That which we have now to doe, is to shew you the effects of it, what operation it hath in the heart.

First, you shall finde this to bee one proper effect of it, that it teacheth a man to exalt *God* in all his wayes, to lift up *God* in all his wayes, above himselfe, above his owne ends, above anything that tends to his owne happinesse: for indeede herein is sinceritie of heart seene, when a man prefers *God* before himselfe in all things: for hollownesse and unsoundnesse of

Y 2

heart

Effects of sincerity.
1. It exalteth God.

Psal. 138. 13.

Prov. 4. 8.

1. In matter
of profit.

heart is in this, when one prefers himselfe before G o d: it is a sure rule, and it is practised by all the Saints, which you have, *Psal. 138. 13. Thy Name O Lord,* (saith the Prophet there) *is onely to be exalted.* The meaning is this, when a man hath any businesse to doe, when he hath any designe or project in his thoughts, he is not to thinke how hee shall advance himselfe, or any end of his owne, but (saith he) O L O R D thy Name onely, thy Name onely is to be exalted: Such an expression you shall finde, *Prov. 4. 8.* speaking of wisdom and describing the sincerity of their hearts that sought it; it is expressed by this phrase, *Exalt her, and shee shall exalt thee:* that is, looke not to thy selfe, to the way that thine own heart shall suggest to thee; but what way wisdom and godlinesse shall propound, exalt and prefer those wayes before thine owne, and let wisdom alone for exalting of thee, take thou no care for that, exalt her: And it is a phrase frequently used in the Scriptures, that G o d is to be exalted, to be lift up: the meaning of it is this; as when a man takes another and sets him upon his shoulders, that he onely might be preminent, that hee onely might appeare, and be exposed to view, and himselfe stand in the crowd, and not be seene; so when a man exalts *God* in all his wayes, that he may have advancement, and honour, and preheminence, though himselfe appeare to be no body; this is to exalt G o d, and this is the proper effect of sincerity and integrity of heart.

Another

Another man whose heart is not so und, howfoever he may exalt *God* in many things, he may exalt him in many Commandements, he may seeme to seeke him, and to seeke him diligently, yet hee doth all in such a manner, that he may exalt himselfe, and his owne ends, about the *Lord*: you shall best see it in particulars.

The Pharisees did many good workes, (saith the Text) *they did it them to be seene of men*: that is, they had an eye to themselves, that themselves might bee exalted in what they did, that they might be seene, that they might be heard: And so *Iehu*, though he were imployed in an honourable service, and he did it diligently, which was to avenge the quarrell of *God* against the house of *Ahab*, and so did it, that he went through with his worke, yet he had an eye upon himselfe all the while: *Come and see*, (saith he) *my zeale for the Lord of Hosts, &c.* as if he should say, indeed I doe all this for *God*; but he secretly intimates in his speech, before he was aware, that it was the appearance and preheminance of himselfe, that hee might haue the praise of the zeale and diligence that he shewed in the worke, he exalted himselfe.

Looke upon the Saints now, and you shall see a quite contrary disposition. *Iohn Baptist* takes this resolution to himselfe, saith he, let mee even decrease, that is my condition, I am content to doe so, and let *Iesus Christ* increase; so he bee exalted and honoured, I am content to decrease, I am content to wither in my honour and

Instances of
men exalting
themselves.

Of men exal-
ting God.

2. Cor. 4. 5.

reputation which I haue had, for the Lord may receiue advantage by it : So likewise *Paul* is an excellent example, 2 Cor. 4. 5. saith he *I do not preach my selfe, but the Lord Iesus, and my selfe your servant for his sake* I do not preach my selfe, the meaning is this ; saith he, in my preaching, my ayme is not that I might set forth my selfe, that men might looke on mee, on my wit, on my learning, on my eloquence ; no, saith hee, I desire that I might be concealed, as it were, that I might be obscured and hidden in the World, and that *Iesus Christ* might onely appeare, that he might be seene, that those that heare mee, may have their thoughts and affections carried to him alone ; I am but a spokes-man, but the friend of the Bridegroom, I would have your affections bestowed on him, therefore I set out him altogether ; for his sake I am your servant, and I carry my selfe as a servant, that still my Master may have honour, This *Paul* did, and thus he exalted the Lord. And so *Moses* ; when the Spirit of *God* was powred upon many of the people, that they grew up to some ripenessse of gifts, and so seemed to be more equall with him, *Moses* seemed to be obscured by this meanes, in the opinion of *Ioshab*, who comes and tells him, Doe st thou not see what these men doe ? *Moses* answered againe, hee was very well contented, So *God* might have honour, that him selfe should be somewhat obscured and lessened ; Doe st thou envie for my sake ? And this is the disposition of all the Saints,

Saints, that looke what *Isab* did in the case of *Rabbab* the Citie, when hee besieged it, and was ready to take it, he sent to *David*, saying, comethou and besiege it, lest the victory bee attributed unto mee; the same the Saints are exceeding careful of, that *God* might still haue the preheminence, that still, whatsoever victory they haue, whatsoever worke they doe, it might be attributed to *God*, and not to themselves, this is their constant disposition to exalt him: Therefore you see how jealous the Apostles were of it, *Acts 4. 12.* when the people were ready to exalt them for the Miracle they had wrought, say they, in some indignation, *Why looke you on us, as if wee by our godlinesse had done the worke, to make this man whole?* No, say they, *the Lord hath done it, that hee might exalt his Sonne.* They were carefull to preferre, and to exalt him: and herein indeed our sincerity consists. This is an instance for matter of honor, that in any matter of credit, it is the disposition of those whose hearts are upright, who walke before *God perfectly* to exalt the Lord, and to set him about themselves.

Solikewise it is in all matters of advantage, and profit: the heart of an upright man saith thus; so *God* and the Church may be gainers, it is no matter though I be a loser, so *God* may haue honour, and his people be saved, and the worke goe on, and the Gospell may haue free passage, it is no matter what becomes of mee. You see, this disposition was in *Moses*, and in

Acts 4. 13.

3. In matter of profit.

Acts 20.24.

Paul: saith Moses, Let my name be blotted out of the Booke of life, let me loose all my reward and recompence, so the Church of G O D may be safe: and so Paul, though I bee separate from CHRIST, yet, so the Church of the Iewes may be safe, so CHRIST may be honoured in their worshipping of him, and cleaving fast to him, it is no matter; there is that scope in it. So likewise Acts 20.24. there is an excellent expression, saith the Apostle, I passe not, my life is not deare to mee, so the ministration be fulfilled, that I haue received, to testifie the grace of G O D: that is, though I be a loser every way; though my life be in danger and in hazzard, though many other afflictions may befall me of diuers kinds, I passe not for them, so the ministration may be fulfilled, so the Lord may be exalted, so the grace of G O D may be testified, I passe not, I heed it not, I regard it not: Whereas another man whose heart is not sound and upright with God, saith thus within himselfe, It is no matter though such a Church, though such a People, though such a Kingdome or such a Nation perish, so I may be safe, so I may enjoy my comforts, my ease, my profit, my liberty, this is in the heart of every naturall man: but a man whose heart is perfect with G O D, still exalts him, both in matters of credit, and likewise in matters of profit and advantage.

3. In matters
of pleasures.

Last of all, in any matter of pleasure: He finds his heart disposed after the same manner; hee saith thus with himselfe; I care not though my

my owne desire of pleasure and ease be crossed, so men may be pleased in that which is good for edification ; as wee see that disposition in Paul, 1 Corinth. 10. 33. saith he, *I please all men in all things*; Saith hee, *I haue liberty to eate flesb*, and I desire to use that liberty, it is acceptable to me as to any other ; notwithstanding, I will even deprivie my selfe of that liberty, to please men : and not in this onely, but in all things else, and why? for, saith he, *I seeke not my selfe, and my owne profit, but the profit of many, that they might bee saved*; and that is the reason of it: And why did hee seeke the profit of many? We see in the 31. Verse he giues this rule, *whether you eate or drinke &c. doe all to the glory of G O D* for this cause, saith hee, I doe not please my selfe, but others ; I please other men in all things, because I would glorifie G O D : that is, in pleasing them, G O D is advanced, he is preferred and exalted : therefore saith hee, I please not my selfe, but I please others in all things. So, I say, that is one effect, and the first that I name to you, that it is the property of sincerity and integrity of heart, to set a man aworke to exalt God, to preferre God before himselfe in all occasions.

A second effect arising from sinceritie of heart, from this perfectnesse of heart, is this ; he whose heart is perfect with G O D, you shall find in him this disposition, that he is not moved to his maine actions ordinarily, but by vertue of some command from G O D, if he haue not
some

1. Cor. 13. 33.

2. Effect.
Nothing
moves a sin-
cere man but
Gods com-
mand.

Every naturall
man seekes
himselfe.

some such motive, he stands still, and stirres not.

The ground of this is, because while a man seekes himselfe. while a man is unsound-hearted, while he is full of himselfe, (as every man is till he be regenerated, till his heart be changed) come and tell such a man, informe him, and say to him, Sir, this will make for your profit, or this is for your credit, this will bee for your advantage, it presently mooves him, and sets him aworke: for his end is to seeke himselfe, but let his heart be changed, and be perfect with G o d, to seeke him, now motives drawne from these respects, doe not so much worke upon him; but let a Commandement come from G o d, let it be thus presented to him, This is the will of G o d, this is for Gods glory, this he will haue performed by thee; these are the motiues that worke upon him in the generall fashon and course of his life; other respects, that are more prevalent with him before, they moove him not now; but when they are suggested, as in former time, he stands still, as it were, as a Ship that is becalmed, that hath no wind to move it: but when a Commandement comes from G o d, that command fillles the Sailes, it fillles the faculties of the soule, that moves it to and fro, that indeede is the ground that sets this man aworke; in all the actions, and in all the courses of his life, you shall see that metaphor used, *Col. 4. 12.* (it is *Epaphras* prayer for the people, that *Paul* here expresseth) *Epaphras a servant of Christ, one of*

Simile.

Col. 4. 12.

you

you, saluteth you, and alwayes strives for you in prayer, that you may stand perfect and be filled with all the will of the Lord; Marke, this is the thing hee prayes for, that they might stand perfect: Why, how should it be knowne they were perfect? Saith he, this is the effect it will produce, you shall be filled in all the will of the Lord, that is, as the word signifieth in the Originall, when a man is filled with the Commandement, even as the Sayle of a Ship is filled with wind; so when a man findes this disposition in himselfe, that the principall motive, that which sets him a worke upon all occasions, is some Commandement from God, and not selfe-respects, it is an argument that he is perfect, that he is filled with the will of the Lord: otherwise he would stand still as a Ship, when the Sailes haue no wind to driue them: this is an argument of perfectnesse and integrity of heart. The like expression you shall finde, *Psal. 119. 6. Then shall I not bee confounded, saith David, when I haue respect* (marke the phrase; for it is the phrase that hee chooseth to expresse his sincerity by) *when I haue respect to thy Commandements.* That is, saith hee, the time was, and it is so with other men, that when a Commandement of God comes, they little heede it, they little regard it: if other motives come, which propound honour, credit, and advancement, and profit to themselves, those things they respect; but saith he, herein is my sincerity seene, and upon that ground I desire I may not be confounded, that I haue

To be filled
with the will
of God, what.

Psal. 119. 6.

Simile.
 To respect
 Gods Com-
 mand, what.

Acts 13. 22.

I haue now respect to thy Commandements:—
 ven as you see, a man that hath some principall
 friend, that he regards aboute all the world be-
 sides, it may be, when many others come and
 speak to him, and make suit to him to haue some-
 thing done, he regards them not, but, if such a
 friend speaks, he hath respect to him: or as a ser-
 vant, if another man bid him goe, and bid him
 doe, he stands still; but if his Masters command
 come once, he goes about it presently: for hee
 hath respect unto him: this is *Dauids* meaning:
 for, saith the, LORD, I haue respect to thy com-
 mandements; other things mooue mee not so
 much; but, if any Commandement come from
 thee, I haue respect unto it, and I presently goe
 and execute it, and in this regard he is sayd to
 bee a man after Gods owne heart, as we see in the
Acts 13. 22. I haue found, saith the Lord, a man
 after mine owne heart: that is a man of sincere,
 of an upright heart, a man in whose heart is in-
 tegrity and sincerity, a man without guile; and
 he proves it by this, saith he, *Hee will doe whatso-*
ever I will: that is, if my will be knowne to him,
 that will he doe, that is the motiue that leads
 him, that is the thing that stirres him upon all
 occasions: for that is the effect by which he is
 described to be a man after Gods owne heart,
 he will doe whatsoever I will.

Now, Beloved, you may examine your selues
 by this, whether you may haue those effects that
 arise from sincerity and integrity of heart;
 consider what moues you to every action.

Certainly

Certainely there is no man that goes about any businesse, but there is some motive that sets him a worke: It is by vertue of the Commandement that thou goest about all thy occasions? Is it that that moves thee? Hast thou that respect to **G O D**s Commandement; that when other commandements come, thou regardest them little? but thou hast still an eye to that? as *David* saith, (which is an other expression of his sinceritie,) *Myne eyes waite on thee, as the eyes of the handmaid waite on her Mistris*; that is, I am still looking to thee, to thy Word, to thy Commandement, any becke or nod from thee moves me, as the Maid waites on her Mistris, to see what her will is. This is the disposition of all the Saints; and therefore take heed of being deceived in this; *Beloved*, it falls out oft-times that you shall find them both implicated and involved together, (and therein commonly we are deceived;) a Commandement comes from *God*, and respects of our owne concurrence: (marke it well, that I may take away this deceit) as for example; perhaps there is a service which the *Lord* himselfe commands, a man may be very diligent in this worke; but, it may bee, there is not onely a Commandement of **G O D** to moove him, but there is much applause, there is a certaine lustre, and splendour that followes diligence in a good action, in some great businesse. Here now is a double motive; here is a Commandement from **G O D**, and withall there is credit and

Psal. 123. 2.

Gods command and our owne respects come together in many actions.

and esteeme from men. As I say of doing, so likewise of suffering; it may be a man is to suffer, and it is *Gods* will to have him suffer, and hee suffers for keeping of a good conscience; but withall, there is somewhat more mingled with it, there is esteeme from men: and so for other actions; diligence in a mans calling, it is true, is the Commandement of *God*, and the worke is the *Lords*, he doth it for him, he ought to be diligent; but withall there is profit and reputation followes it, there is advantage comes to himselfe; here, you see, there are more respects than one; here is the Commandement of *God*, and other respects likewise; and so for the hearing the word, it is true, it is *Gods* Commandement to heare, and a man comes it may be, out of some respect to that Commandement; but withall, there may be other respects mingled; a man may come to feed his understanding with new notions, with novelty, he may come to see wit and learning, or to know the humour and spirit of the Preacher, other respects may be mingled,

Quest.

Now (you will say) how then shall a man know whether it be the Commandement of *God* that moves him, if that bee the proper effect of sinceritie?

Answ.
How to know
when we are
moved to actions
by *Gods*
command.

Beloved, it is easie to know it by this; take a man whose heart is not sound, whose heart is impure, who is impure towards the *Lord*, and take out the other respects, and leave the naked Commandement alone, and he will stand still, he

he moves not; let other respects bee tooke away, let the worke want the outward glory, and he stands still, he goes not about it so diligently: let the suffering bee sequestred from the praise of men, which accompanies it, let there be nothing but a bare command, yea, suppose sometimes they incurre discredit with men, as sometimes they doe, in suffering, there is onely a naked Commandement to encourage them to it; I say, if the heart bee unsound, it stands still and moves not: but when the heart is upright, take away the Commandement, and leave the other respects, and it stands still on the other side; by which you may know, that it is not respect to mens Commandements that moves a man, because when that is tooke out, when there is not the will of *God* signified in it, when he thinks with himselfe, this is not for *Gods* glory, I have no warrant from *GOD* to doe it, though there be other respects to my owne credit and profit, the heart stands still, as a Mill doth, when it hath no water, nor no wind to drive it. This is an argument of sinceritie, when still the Commandement moves it.

But this objection may be made; may not a man be moved with other respects, may he not bee moved with regard to credit and advancement that may follow upon the performance of good duties?

I answer, he may in the second place, he may not primarily be moved with it, it is the Commandement

A tryall of
sinceritie.

Obiect.

Ans^r.
How other
respect, be-
side *Gods* com-
mand should
move us.

mandement that must set him on worke ; but when he is upon the way, these respects may carry him on with more facility and alacrity : as a servant that is commanded to goe a journey, if there be concurrence of other things, if he have a good way, and good weather, and good company, and money in his purse, it is his advantage, he doth it the more willingly and cheerefully ; but if there be none of these, it is enough that it is his Masters businesse, that is enough to set him on work. You know, *Paul* had many hard taskes, when he went to *Macedonia*, and upon other occasions, you know what his entertainment was, and yet it was his Masters worke, it was his Commandement : for it is a sure rule, that as we ought to use all *Gods* Ordinances, so also we may use all *Gods* Arguments. It is an argument that himselfe useth, that we may have respect to the recompence, *the reward of the feare of God, and humility, is riches, and honour, and life, &c.*

Quest.

If you aske, But how shall a man know when he doth it thus in the first place, when he is moved with the Commandement ?

Ans.
How to know
whether we
are moved
principally
with Gods
Command,

Answer ; you shall know it by this : A servant that seekes his Masters profit altogether, with the neglect of his owne, it is an argument that he serves him not out of selfe-respects, but that which he is primarily moved with, is regard of his Master. Indeed, here is the difference : A servant that trusts not his master, so mannageth his businesse, as a Factor that still
hath

hath an eye upon himselfe: for hee trusts not his Master: Another, that trusts him, that thinks thus with himselfe, my Master is wise to obserue, and is willing and able to recompence me: That servant looks not to himselfe and his owne ends, but he doth his Masters businesse faithfully, and he cares not so it may be for his Masters advantage: For hee loves his Master, and he thinks his owne good and prosperitie consists more in his Masters, than in his owne; This is that that moves him, and therefore, without respect to himselfe, he serves him, he doth his businesse faithfully, he looks what may be for his Masters advantage, and not for his owne. So much for this second effect.

A third effect that ariseth from this sincerity or integrity of heart, is to serve the *Lord*, to doe his will with all a mans might, to doe it exceeding diligently, not onely to have respect to his Commandement, but to doe it with all a mans might and strength: when a man doth it remissely, it is a signe he doth it feinedly; when he doth it diligently, it is a signe he doth it with a perfect heart. A servant, when he slubbers over his worke, and doth but eye-service, it is an argument that he doth it not with his whole heart, but feinedly: For when he doth it heartily, he doth it painefully, he doth it thoroughly, and exactly, and with all his strength. The ground of it is this, because when a Man doth anything truely, and in good earnest, when he doth it for it selfe, he doth it alway exceeding

3. Effect. Hee
serveth God
with all his
might,

1 Pet. 1. 22.

Looking to
God in that
we doe, makes
us diligent.

diligently, they are never disioyned. When a man doth a thing for a respect, he doth it so farre as that respect requires, so much diligence hee useth, and no more: You may see it in other things; If a man have money but for his use, he will seeke so much as will serue such a turne, and no more; But if hee doe it for money it selfe, if he love riches, he will doe it with all his might, hee sets himselfe to it with all his strength. You have an excellent place for the expression of this in 1 Pet. 1. 22. Saith the Apostle, *Seeing your hearts are purified to love one another without feyning, see that you love one another with a pure heart, fervently.* The meaning is this, If a mans love bee sincere, without feyning; If it bee with a pure heart, without respects, without dissimulation, this propertie it will have, you will love one another fervently. *Beloved*, these cannot bee disioyned, when one serves the Lord with a perfect heart, when his eye is upon him, when he doth trust to him, without any other by-respects, hee will doe it exceeding diligently. Therefore that expression you finde so oft in the Scriptures, *Thou shalt love the Lord thy God, with all thy soule, with all thy heart, and with all thy strength*, it is not an expression of the degrees of love; That is not the sole scope of that place, but it is an expression of the sinceritie of a mans love; as if he should say, herein is the sinceritie of a Mans love, this is an argument that a man loves God, truly, and not for respects, when he loves him with.

with all his heart, and with all his might: It is so in all things; when you doe any thing for it selfe, you will doe it with all your might.

Besides, there is this further ground of it; you shall finde this, that when a Man doth a thing remissely, and overly, and perfunctorily, it argues alway a divided intention, it is an argument that the whole minde is not set on it, but that the intention is distracted, and bestowed on other things: Whence that common saying is, Hee that will bee excellent in every thing, is so in nothing; because his intentions are divided. So, *Beloved*, you know, this is the property of sinceritie, to have a *single eye*, to have the heart set vpon one object, to looke to GOD alone; If a man doe so, the heart is sincere, and he that lookes vpon GOD alone, hee must needs doe it with all diligence: whensoever a man mindes one thing, hee will doe it with all his might, because all the faculties, the intentions, the thoughts, and affections of the soule, they are then concentricall, & united, and drawne together into one point, they are still running in one channell: And therefore a man that hath a sincere heart, that chooseth God alone, that saith thus with himselfe, I have but one Master to serue, I have but one to feare, I have GOD alone to looke to, my businesse is with him in Heaven, I thinke him to bee *All-sufficient*, and *in exceeding great reward*: I say, this resolution will alway accompany such a heart, that he serves him with all diligence: If

The intentio
is divided,
when things
are done re-
missely.

Pſalm. 71. 4.

Intencion in a
mans own af-
faires, and re-
miſſeneſſe in
Gods, a ſigne
of impuritie.

Holineſſe the
element of an
upright man.

there be any worke of hiſ to be done, he will doe it with all his might: For that is the diſpoſition of a mans minde, when once he is able to ſay, as *David ſayth, Pſalm. 72. 4. One thing have I deſired of the Lord, and that will I ſeek, to ſee the beautie of the Lord, to live in his Temple, &c.* One thing have I deſired, and that will I ſeek with all diligence: When a man deſires but one thing, his minde will be exceeding intent upon it; And therefore if you would finde out now what is a proper effect of ſinceritie, you ſhall finde this alway to be in thoſe, whoſe hearts are upright with G O D, that they give themſelves up to his ſervice; I ſay, they give themſelves up to do it with all diligence: Therefore a man that ſaith thus, I hope my heart is upright with God, and yet you ſee him exceeding buſie with other things, the worke of God he doth but overly, he ſlubbeth it over, he doth it negligently, as a ſervant that doth eye-ſervice, but for buſineſſes of his owne, he is exceeding intent upon them, hee is overwhelmed with them, in following pleaſures, and divers luſts; his minde is exceeding much taken up in things of that kinde; I ſay, hee doth but diſſemble, when he ſaith he hath prepared his whole heart to ſeek the Lord, that hee walkes before him perfectly, it cannot bee: a man whoſe heart is upright, hath this diſpoſition in him, that his ſpeeches, his thoughts and his actions are ſtill buſied about things that belong to the Kingdome of God, holineſſe is the element hee lives in,

in, he would still be doing something that tends that way, by his good will hee would be doing nothing else: I say, thus he serves the LORD, with all his might, and that is an argument he hath a sincere and upright heart. You haue a common saying, when a man doth a thing exceeding diligently, he doth it for his life: Now a man whose heart is upright, his opinion is changed of his owne happinesse, of his life and safetie; Whereas, before, hee conceived it to consist in other things, now he knowes it wholly consists in the favour of God, in pleasing him, and in enjoying of him. And therefore when he reckons his life to consist therein, he doth exceeding diligently whatsoever worke tends to him, and to his glory. This is the third effect that ariseth from sinceritie, and perfection of heart.

A fourth effect is this; a Man whose heart is entire and upright, and perfect with God. you shall finde him thus disposed, he suffers every grace to haue its perfect worke: That is a signe the heart is sound, and entire, and perfect, when the graces of God are not restrained, when they are not dammed and barred up, but are suffered to haue their perfect worke: as it is said of Patience, you shall see that expression, *1am. 1. Let Patience haue her perfect worke.* Reioyce (saith the Apostle there) when you fall into troubles of diuers sorts, reioyce, knowing that the trying of your Faith brings forth Patience, and let Patience haue her perfect worke, that you may bee perfect and entire,

4. Eff. &
Every Grace
hath its per-
fect worke.

1. Patience.

1am. 1. 2. 3. 4.

Patience its
perfect worke,
what.

An unsound
man shrinkes
in some tryals

wanting nothing. Where you see, that this is put downe, as an effect that ariseth from perfectnesse and integritie of heart, when wee suffer the graces of *God*, (as patience in particular) to haue their perfect worke. Now patience is said to haue its perfect worke, when it endures all kindes of tryalls, for that is the scope of the Apostle; *Rejoyce* (saith the Apostle) *when you fall into trials of diuers sorts*: That is, tryals that concerne you in soule, in body, in name, and in state, tryalls of every sort, and every kinde: If Patience be perfect, (and it will be perfect, if it be in a heart that is perfect, and entire, it will haue a perfect worke) it will make us stay no where: So that patience hath then its perfect worke, when it will suffer any thing, bee it death, be it disgrace, be it imprisonment, or povertie, be it losse of friends, be it what it will be, afflictions of any kinde: Name all sorts of trouble that you can devise, if Patience haue a perfect worke, it will beare all of them. When the heart is sound, then this Grace or any other hath a perfect worke: Therefore you see, men whose hearts are not sound, Nature will make a stand somewhere: A man perhaps will beare many things for Religion, but if it come to death, there he shrinkes: A man will endure much, but if it come to disgrace, to discredit, to losse of reputation, there his patience hath not a perfect worke: And therefore he giues over, As Patience its perfect worke is seene in suffering, so likewise it is seene in doing.

doing. So you see that expression, *Hebr. 12. 1.* Seeing wee haue such a cloud of witnesses, (saith the Apostle) let us runne the race with patience that is set before us. The meaning of it is this; If Patience haue a perfect worke, it will carry you through the whole race to the journeys end; but if otherwise, a Man will runne so farre, or so farre; But when he meets with such a rub, with such a barre by the way, there hee will make a stand, when he comes to thicke way, or to thorny way, or to rough way, there hee will not runne; And why? Because patience hath not a perfect worke. Therefore, saith he, runne with patience the race that is set before you. So, a Mans heart is then entire, when every grace, (I instance now in this) hath his perfect worke.

If you object; But you see sometimes Patience, even in the best of the Saints, hath not a perfect worke, but is sometimes interrupted; You see it was so in *Iob*; though he were a Man of an upright heart, (G o d beares that witness to him, hee was a just Man, one that feared G o d) and likewise this grace was perfect in him, (as that witness is given him, *Iames 5. 11.* You know the patience of *Iob*) yet notwithstanding this, it seemed to be interrupted, it seemed not to haue its perfect worke.

To this I answer: That it did not rise from the hollownesse of his heart, or the imperfection of the grace, but it ariseth many times

Z 4

Heb. 12. 1.
Object.
Ans.

Interruption
in the Saints
graces ariseth
not from un-
soundnesse.

from

Simile.

2. Faith hath
its perfect
worke.

Instances.
1 Chron. 25.
7, 8, 9.

from some other impediment, some other accident, from some distemper that may arise in the Soule, that sometimes may hinder even a perfect grace from having a perfect worke; as you see in the workes of nature, there may be a perfect Spring, and yet sometimes it may be hindered from running, by some outward impediment, it may some way or other bee dammed up: So it may be a perfect Drug, fit and apt enough to worke, & yet some impediment there may be, that may hinder it, and choake it, and dead the vertue of it for a time, but it is but for a fit, ordinarily, and in ordinary course, every grace will haue its perfect worke.

And as I say of Patience, so likewise you see, in all other Graces, (to giue you another instance, the same the Apostle giues there of faith) Faith, when it ariseth, when it dwels in a heart that is entire, that is perfect, it hath a perfect worke: When it is otherwise, it workes but imperfectly, and but by halves, I will giue you an experiment of it; You shall see two notable examples of it, one in *Amaziah*, 2 *Chronic.* 25. You shall finde there what worke Faith had in him; You see in the 8, 9, 10. Verses, *Amaziah* was to goe to warre against the *Edomites*. he hired one hundred thousand of *Israel*, which was halfe his Army, to goe and assist him in battle: there comes a Prophet from the Lord, and tells him, *Amaziah* know this, the Lord is not with *Israel*, and therefore separate these men, and send them home, if thou doe not, thou shalt fall before

before the enemy : For in the *Lord* there is power to helpe, or to cast downe; *Amaziah* beleaved the Prophet : So that you see, Faith had a great worke in him ; But, saith he, I am not able to hyre any more. That is no matter, (said the Prophet) goe with those thou hast ; and he was content to doe so, hee went on to the Battle ; And in the next Verse, he was encouraged to goe on : It was a great worke of Faith, to send backe halfe his Army, and to goe on so much encouraged notwithstanding, yet after, in the same Chapter, you shall finde, though Faith went thus farre in him, and carried him through so difficult a case, yet it had not its perfect worke : For immediately after hee had overcome the *Edomites*, he set up their Gods, and a Prophet comes and tells him, *Amaziah, art thou so foolish, to set up the G O D S of the Edomites, that were not able to deliver their owne people ?* Saith the Text, *Hee would not hearken to the Prophet, but bade him cease, and the Prophet ceased.* So you see Faith had a worke in him, and a great worke, but herein he had an unsound heart, as it is said, Verse 2. *Hee walked before the LORD, in the way of his Fathers, but not with a perfect heart.* And you shall finde this very story, that I haue now named, brought in as an evidence that his heart was not sound, that his Faith had not a perfect worke : So farre his Faith went, thus farre he did by vertue of that Faith that he had, but

Men may doe much, and yet want saving grace.

Verse 16.

1 Chron. 17.

2, 3, 4

Wicked men
may follow
God for a time

Rom. 4. 19.

but a perfect worke his Faith had not. Another example is in *Rehoboam*, 2 *Chronic.* 17. When the Kingdome was divided, and given to *Ieroboam*, and the tenne Tribes had made that defection from *Rehoboam*, he gathered together ninescore thousand fighting men, to goe up against *Israel*: But, saith the Text, *The word of the Lord came to Shemaiah, a man of God, saying, Speake to Rehoboam, the sonne of Salomon, King of Iudah, and to all Israel, and Iudah, and Benjamin, saying: Thus saith the LORD, You shall not goe up to fight against your brethren, retorne every Man to his house: For this thing is done by mee. They obeyed therefore the word of the Lord, and returned from going against Ieroboam.* You see here a very great worke of Faith, that caused him to giue over, to sit downe, to be content to lose so great a part of his Kingdome, and to looke no more after it: That, when he had an Army ready of valiant men, yet he was content to sit downe, though he were a Man that was not sound-hearted, yet Faith had thus farre a worke in him: And not onely for this time, but for three yeares after hee cleaved to the *LORD*, and served him in all things: And yet for all this, it had not its perfect worke, it carried him not thorow: For afterwards he departed from the *LORD*. This is a signe of an unsound heart, when Faith shall goe so farre, when it shall enable a man to doe many things, and yet for all this, it hath not its perfect worke. Wee see the contrary in *Abraham*, *Rom.* 4. 19. when

when he was put to it, when *God* had made him a promise, that he should be the Father of many Nations, saith the Text, *hee was not weake in the Faith.* The meaning is, he was not unsound, but was perfect in the Faith. What did he doe? How did that appeare? Saith hee, hee went thorow, when the *Lord* came with such a promise, *hee considered not his owne body, that was dead;* (for he was an hundred yeares old) *nor he considered not the deadnesse of Sarahs wombe:* but (saith he) *he beleevd that hee was able that had promised.* This is given as an evidence of the truth of his Faith; he made not a stand in such a difficult case: For he was not unsound, but he was perfect in the Faith. So likewise, when he came to offer his sonne; herein the perfection of his Faith was seene. And by this you may know whether your hearts be right, if you suffer every grace to haue its perfect worke, when your Faith doth not picke and choose, and take here a promise, and leaue there another; Here to beleue a threatning, another not to beleue; Here to take hold on a Commandement, to beleue that this is the will of *God*, in another case not to beleue: For so doing is a signe of an unsound heart.

If you object, but saith many times hath not a perfect worke in the Saints, as *Moses at the waters of strife*, saith the Text, *he sayled through unbeleeve:* And againe, *David*, when hee fled from *Saul* to *Achis*. we see his Faith there had not its perfect worke: So likewise *Peter*, when the

Choosing in
Gods wayes,
a note of un-
soundnesse.

the waues beganne to arise, to swell, and he beganne to sinke, his Faith had not a perfect worke.

Ansiv.
The grace
may be inter-
rupted, how.

Simile.

To this I answer, that Faith may haue a perfect worke, that is, there may be an aptnesse in it, that ordinarily it goes through the worke; though by some accident, it may be hindred: for (marke the Faith of those) we see *David*, though he failed at this time, yet at other times hee did not; No more did *Moses*, nor *Peter*, which is an argument that it rose not from un-foundnesse, from hollownesse of the grace, or of their hearts, but from some interueniall impediment, some passion; As it was a passion in *Moses*, he was distempered; and so it was a feare, a mist that was cast before the eyes of *Peter* at that time. Now you know a man may be said to haue a perfect eye, and yet, for all that, in a mist he may not be able to see as at other times; and a man may be said to haue a perfect hand, and yet a fit of a Palsie may make it shake, and make it unfit for any thing: So a man may haue a perfect taste, able to distinguish one thing from another, yet when hee is in an Ague, in such a fit he takes things amisse, things that are wholsome, seeme bitter to him: So in the graces of the Spirit, there may be sometimes much imperfection admitted, when a Man is in the mist, when he is in the fit, when some distemper some passion or affection, hath overcast and overclouded the Soule, as it were, and possessed the palate; These defects may be, and yet the
grace

grace may be perfect. But you shall know it by this, ordinarily it is not so, it is but by accident; and therefore it comes to passe but now & then.

And as we say of the grace of Faith, so (to give you another instance) Truth or the knowledge of the truth: this great grace, if the heart bee sound, will have a perfect worke; It will goe thorow, it will not make a stand here and there, as it doth in those that are unsound, as you see, *Rom. 1. 18.* it is given there as a signe of an unrighteous man, when *they withhold the truth in unrighteousnesse*; that is, when the truth is not suffered to have a perfect worke; When there is truth, and they suffer it perhaps to informe their understandings, but they suffer it to goe no further; When they suffer it not to walke abroad into all the corners of the Soule, into all the inward roomes of it; Or, if they doe that, yet they suffer it not to come into the outward Courts of their conversation, it is a signe that this grace hath not a perfect worke, but is restrained: And such an expression you shall finde, *2 Peter 3. 5.* *This they willingly know not; (marke) that the Heavens were of old, &c.* Hee speaks there of certaine Atheists, that were mockers, and despisers, that were ready to say, *where is the promise of his comming? Doe not all things continue alike, since the time of our Fathers?* The Apostle answers them thus; Saith he, they have truth in them, there is light enough, God hath borne witness to himselfe in their owne consciences; There are many things that they might

3. Knowledge of the truth hath perfect work in a perfect heart.

Rom. 1. 18.

2 Peter 3. 5.

Matth. 13. 15.

might object against these temptations of Atheisme: But, saith hee, they willingly will not know them; That is, they will not take them into consideration, as if hee should say, their will, because they will not be troubled, because they will live loosely, it suffers them not to understand, and to enquire into these things, that they might know them; *These things they willingly know not.* So, Beloved, it is an argument that the knowledge of God, and the knowledge of the Truth hath not a perfect worke, when there is something that a man willingly will not know, when a man shall winke with his eyes, as it is said, *Matth. 13. 15. They winke with their eyes, that they might not understand with their hearts, and bee converted, that I should heale them. They winke with their eyes:* That is, when the light shines to them, they will not see it; When the conscience suggests something, when there is somewhat intimated, and whispered to the hearts of men, their will runnes a loose course; Therefore they will not suffer their understanding to be informed, they will not see all the light: Whereas a man whose heart is perfect, if the light begin to appeare, if he see it thorow a crevis, hee opens the windowes of his Soule, and lets it in, even into every corner of it; And the ground is, because his heart is sound, hee desires to make his heart perfect, he is not willing to spare it in any thing, hee desires not there should bee any exempt place in his heart, or in his life, or any of his courses;

Ioh. 3. 21.

courses, for hee sees, *Hee that doth evil comes not to the light, Iohn 3. 21.* but hee that loves the truth, hee whose heart is sound; that is not an hypocrite, he comes to the light, he comes to be enlightned in what he doth, *he comes to the light, that his deedes might bee made manifest*; that is, that it might bee evident that his workes are according to Gods will; He desires not that the light should bee kept off. This is another instance. Patience will have her perfect worke, and the knowledge of the truth will have its perfect worke: So I may say of all other graces; Temperance will have its perfect worke, if the heart be sincere and sound; That is, it will re-
 straine every inordinate appetite, it will cause a man to forbear every inordinate delight, every inordinate pleasure; It will make him withdraw himselfe from excessse in every thing, in diet, in sports, in ease &c. So likewise Chastitie, holinesse and purenesse, it cleanseth the heart from all kinde of uncleannesse, if it have its perfect worke; It suffers none of that leaven to remaine in soule or body either, neither in the eye nor in the thought. This is another effect of an upright heart, of one that is perfect with God, that every grace hath its perfect worke: And by this, thou mayst know, whether thy heart bee sound or no.

I will adde but one more exceeding briefly, and so conclude. This is a fifth effect that ariseth from integritie, and sinceritie of heart; It breedes in us a peaceablenesse and quietnesse
 of

5. Effect, The Spirit is quieted.

of spirit, as you may see, *Iames 3. ultimo*, But the wisdom that is from above, is first pure, and then peaceable, gentle, easie to bee intreated, full of mercie, full of good fruits. The wisdom is first pure; and then peaceable: As if he should say, The purity of wisdom, the perfectnesse, the entirenesse, the sinceritie which holy wisdom brings forth, it is seene in this effect, it will make the heart peaceable, it is first pure, and then peaceable. His meaning is, that peaceableness is an effect of the purenesse and entirenesse of the heart: So that, when any mans heart is perfect with **G O D**, you shall finde this effect rising from it, that his heart is quiet, and humble, and gentle, and peaceable towards men; full of love, and of mercy and of good fruits, and of good actions, and workes: but when the heart is impure, and unsound, and hollow, it is awkward, and froward, and contentious, and implacable towards men; they are not full of mercy, but full of wrath; they are not full of good fruits, and good works and actions, but they are like the raging Sea, that casts up mire and dirt upon those with whom they have to doe.

So that this is the effect of a pure heart; it breeds a quietnesse, a peaceableness of spirit; whereas the other brings forth tumult & turbulent disposition: they are easie to be intreated, (to be handled) sayth the Text; Whereas the others whose hearts are unsound, as *David* saith of the wicked, they are as thornes, that they cannot easily bee handled, a man cannot easily deale with

Frowardnesse
an effect of
impurity.

with them, they are not easily intreated. So, my *beloved*, this frowardness, this waspishness of spirit, this implacableness, is a signe of an unsound heart, of an impure heart, of a heart that is not perfect with the LORD: as you see, the Devils are the most impure Spirits of any other, the most full of malice, and of envy, and revenge of any other. *Iesus Christ*, on the other side, as he had the most pure heart, so hee was the most gentle of all others: hee returned not rebuke for rebuke, but *hee was as a sheepe before the shearers*, &c. Use a Wolfe or a Tyger never so kindly, they will bee still implacable and greedy: use Sheepe never so roughly; they will bee meeke and gentle; so it is with the Saints, because their hearts are pure: I say, the ground of it is this, because an unsound heart breeds in it continually strong lusts, and eager desires; and eager desires are ~~in~~yeelding, and unruly, and that is the cause of contention, and implacableness with men, whereas when the heart is cleansed, when it is pure and perfect, it is emptied of these strong and domineering lusts, it growes to a quietness of spirit, to be quiet within, and when it is quiet within, it will bee peaceable towards others without. When it is quiet thus, the Spirit is ready to see GOD, and to yeeld to GOD in his providence, in all unkindnesses, and in all the evill dealings of men, a man is neither ready to murmur against GOD, nor to fret against men: for quietness followes a pure heart, as

Note.

Simile.

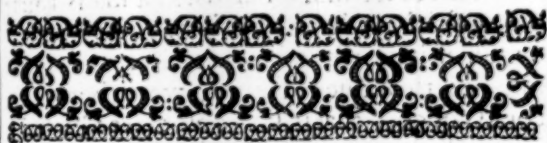
Lusts the
cause of un-
quietness.

unquietnesse, and awkwardnesse, and frowardnesse followes impurity and imperfection of heart. So much shall serve for this.

FINIS.



THE



THE TENTH SERMON.

GENESIS 17.1,2.

*Walke before mee, and be thou perfect; And I will
make my Covenant betweene me and thee.*

Wil not repeate what hath beene delivered, but come to that which remaines, and so proceede to the second Verse. The last effect therefore of this sinceritie, or integrity of heart, is that which we find expressed, *Mathew 5.8. Blessed are the pure in heart, for they shall see God.* That is, this ariseth alway as an inseparable effect of purenesse of heart, that it is able to see God; to see him here, and it shall see him face to face hereafter. When the heart is yet unsound and impure, it

*Last effect of
sincerity, To
see God.*

Mat. 5.8.

1. In his attributes.

is not able to see him ; but when a mans spirit is cleansed from that drosse, from that corruption, a man is growne pure and entire, and faithful, he is then able to see *God*, which before he could not doe, that is, he is able to see *G o d* in his attributes, as *Moses saw him that was invisible* ; that is, he saw in him more than he could see in *Pharaoh*, hee saw him in his power to recompence him ; hee saw him in his wrath, and terriblenesse, if he had disobeyed him ; he saw him in his goodnesse and mercy, and therefore hee chose him rather than *Pharaoh* or his favour.

2. In his works of providence.

Againe, they are able to see him in his works as *Jacob* did ; as it is sayd of him, *he was a plaine man*, and he was able to see the *Lord*, he was able to see him in the workes of his providence hee was able to see him when he got the goods of *Laban* ; saith hee, *G O D hath tooke the goods from your Father, and hath given them to mee* : it is his speech to his Wives : he did see him, when he met with *Esa*, (saith the Text) he saw the face of *God*, when he saw the face of *Esa* ; he saw him in his Cattell, and in his children that he had gotten: these are the Cattell, and these are the Wives, and the children, and the bands that *God* of his goodnesse hath given mee : hee was able to see *God* in all these ; hee saw him in all his workes of providence and goodnesse : so likewise in all his chastisements, *David* saw *G o d* in the cursing of *Shimei* : It is the *Lord* that bids him doe it ; And so *Iob* hee saw *God*.

God, it is *he* that *hath* given, and *he* that *hath* taken away, he overlooked those that were the immediate instruments.

Thirdly, they saw him in his guidance and direction, they are able to see the fiery cloudy Pillar, which way they are led by him; they are able to see which way he would haue them goe, upon all occasions, when others walke in darkenesse, and they see not the way that *God* would lead them.

Lastly, they see him in his Ordinances, they see *God* in the preaching of the Word, they receive it *not* as the word of man. but, as it is indeed, the Word of *God*: they see him in the Sacraments, for they are able to discern the Lords body, that is, they are able to see *Christ* crucified, to esteeme him, and to set that price upon him as they ought, and so they come prepared; this they are able to doe, because they are pure: but when the heart is yet unsound and impure, they are not able to see *God* cleerely; a sight, and a knowledge they haue, but it is another kinde of knowledge. So much shall serue for this point.

And I will make my Covenant, &c.

These words containe a further and a greater favour exprested to *Abraham*, than the former words doe: it was a great mercy to him, to expresse thus much to him, *I am All-sufficient*, I am able to helpe thee, *I am thy exceeding great reward*, I am able to be a Sunne and a Shield unto

3. In his guidance and direction.

4. In his Ordinances.

Read the 18th of 1771 New Covenant and

1. In his attributes.

is not able to see him ; but when a mans spirit is cleansed from that drosse, from that corruption, a man is growne pure and entire, and faithfull, he is then able to see *God*, which before he could not doe, that is, he is able to see *God* in his attributes, as *Moses* saw him that was invisible ; that is, he saw in him more than he could see in *Pharaoh*, hee saw him in his power to recompence him ; hee saw him in his wrath, and terriblenesse, if he had disobeyed him ; he saw him in his goodnesse and mercy, and therefore hee chose him rather than *Pharaoh* or his favour.

2. In his works of providence.

Againe, they are able to see him in his works as *Jacob* did ; as it is sayd of him, *he was a plaine man*, and he was able to see the *Lord*, he was able to see him in the workes of his providence hee was able to see him when he got the goods of *Laban* ; saith hee, *GOD hath tooke the goods from your Father, and hath given them to mee* : it is his speeche to his Wives : he did see him, when he met with *Esaue*, (saith the Text) he saw the face of *God*, when he saw the face of *Esaue* ; he saw him in his Cattell, and in his children that he had gotten : these are the Cattell, and these are the Wives, and the children, and the bands that *God of his goodnesse hath given mee* : hee was able to see *God* in all these ; hee saw him in all his workes of providence and goodnesse : so likewise in all his chastisements, *David* saw *God* in the cursing of *Shimei* : It is the *Lord* that bids him doe it ; And so *Iob* hee saw *God*.

God it is he that hath given, and he that hath taken away, he overlooked those that were the immediate instruments.

Thirdly, they saw him in his guidance and direction, they are able to see the fiery cloudy Pillar, which way they are led by him; they are able to see which way he would have them goe, upon all occasions, when others walke in darkenesse, and they see not the way that God would lead them.

Lastly, they see him in his Ordinances, they see God in the preaching of the Word, they receive it not as the word of man, but, as it is indeed, the Word of God: they see him in the Sacraments, for they are able to discern the Lords body, that is, they are able to see Christ crucified, to esteeme him, and to set that price upon him as they ought, and so they come prepared; this they are able to doe, because they are pure: but when the heart is yet unsound and impure, they are not able to see God cleerely; a sight, and a knowledge they haue, but it is another kinde of knowledge. So much shall serue for this point.

And I will make my Covenant, &c.

These words containe a further and a greater favour expressed to Abraham, than the former words doe: it was a great mercy to him, to expresse thus much to him, *I am All-sufficient, I am able to helpe thee, I am thy exceeding great reward, I am able to be a Sunne and a Shield unto*

3. In his guidance and direction.

4. In his Ordinances.

Heard the 18th 1771 New-England

Gen. 17. 7.

thee, to fill thee with all comfort, and to deliver thee from all evil: but yet that which is here added, is a mercy of a much higher nature (*saith the Lord*) *I will make my Covenant betweene me and thee*; that is, I will not onely tell thee what I am able to doe, I will not onely expresse to thee in generall, that I will deale well with thee, that I haue a willingnesse and ability to recompence thee, if thou walke before me, and serue me, and be perfect; but I am willing to enter into Covenant with thee, that is, I will binde my selfe, I will ingage my selfe, I will enter into bond, as it were, I will not be at liberty any more, but I am willing even to make a Covenant, a compact & agreement with thee: *I will make my Covenant betweene mee and thee*: that is the generall. You shall finde it expressed more at large, Vers. 7. *Moreover, I will establish my Covenant betweene me and thee, and thy seed after thee, in their generations for an everlasting Covenant, to bee a GOD to thee, and to thy seed after thee*: that is, as if he should say, First, I am willing, not only to make it with thee, but with thy seed.

Secondly, I will not make a temporary Covenant, but an everlasting Covenant, there shall be a mutuall ingagement betweene us, and it shall continue for ever, both to thy selfe and to thy posteritie: in particular, it is added, *I will multiply thee exceedingly*, that is but a branch of the Covenant, *I will make thee a Father of many Nations*, thou shalt haue a Sonne, and his children

children shall grow in number *as the starres of heaven, and as the dust of the earth*; that is but a particular: whence, this is the point that we have to obserue.

God enters into Covenant with all those that are faithfull.

For it was not with *Abraham*, as he was *Abraham*, but as he was a faithfull man: and therefore all the faithfull are reckoned to be the *seed of Abraham*. For the opening of this to you, which is one of the maine points in Divinitie; I will shew you these five things:

First, What this *Covenant* is.

Secondly, With whom it is made.

Thirdly, How we shall know whether we be in this *Covenant*, or no.

Fourthly, What the breach of this *Covenant* is.

Lastly, The reasons why *God* is willing to make a *Covenant* with men.

1. *What this Covenant is.* You must know, that there is a double *Covenant*, there is a *Covenant* of Workes, and a *Covenant* of Grace: The *Covenant* of Workes runs in these termes, *Doe this, and thou shalt liue*, and I will be thy *God*. This is the covenant that was made with *Adam*, and the *Covenant* that is expressed by *Moses* in the Morall Law, *Doe this, and liue*. The second is the *Covenant* of Grace, and that runnes in these termes, Thou shalt beleuee,

A a 4

thou

Doe.

God enters into Covenant with all those that are faithfull.

Twofold *Covenant*, 1. of Workes, 2. of Grace.

The condition of both *Covenants*.

thou shalt take my Sonne for thy Lord, and thy Saviour; and thou shalt likewise receiue the gift of righteousness, which was wrought by him, for an absolution for thy sinnes, for a reconciliation with me, and thereupon thou shalt grow up in loue and obedience towards mee, then I will be thy God and thou shalt be my people. This is the Covenant of Grace, *Thou shalt beleene, and take my Sonne, and accept of the gift of righteousness, and I will be thy God.* The difference between them you shall find, 2 Cor 3. where you shall see 3. differences, to reduce them to those heads, I will not trouble you with particular places, lest I stay too long upon them.

A three-fold
difference be-
tweene them.

1. Difference.
The first Co-
venant the
ministration
of the letter.

The first Covenant was a *Ministration of the Letter*; that is, in the first Covenant, there was no more heard nor seene, but the naked Commandement, it was written in Tables of stone, and presented to them; there went with it no aptnesse, no disposition to keepe it; they heard what the Law was, they saw what God required, but there was no more, and those that were declarers of it, were but the *Ministers of the Letter, and not of the Spirit.*

2. Difference,
It breeds en-
mitie.

Secondly, this Covenant, it brings onely a servile feare, and an enmitie; for when a man looks upon the Author of this Covenant, and he heares no more but the Law, and what it requires; he looks upon God as a hard Master, as an enemy: againe, he looks upon his Law as a hard and cruell Law, as a heauie yoke, as an unsupportable bondage, and therefore he hates it.

it, and wishes there were no such Law; he runs from it, as a Bondslaue runnes from his Master, as far as it is in his power. This is that which is said, *Gal 4. Hagar* gendreth to bondage that is, the Covenant of Workes begets bond-men, and slaues, and not sonnes and freemen: and likewise that, *Heb. 12. 18.* saith the Apostle, *You are not come to Mount Sinai, to the burning of fire, to Clouds, to darknesse, to tempest, to the sound of a Tempest, so that Moses himseife did quake and tremble.* That is, when a man looks upon this Covenant of works, it causeth in him a feare and an enmity: that is the 2. difference.

The third is, That it is a *ministration of death*, as it is called, *2 Cor. 3.* a ministration of death, that is, it propounds a curse to all those that doe not keepe it, and it shewes no meanes to avoyd it; and therefore a man is affected to it, and to God the Author of it, as one is to an enemy that seeks his destruction; & therefore the ministration of it is said to be the ministration of death. The reason of this is, not because there is any ill in the Law, it is a ministration of the letter, it begets feare & enmitie, it is a ministration of death; I say, this ariseth not from hence, that the Law of God is a cruell deadly Law: (for the Law is good) but it ariseth from the weaknesse and the infirmitie of the flesh: As for example, if you would take a Potters Vessell, and dash it against a firme Wall; the reason why the Wall is the destruction of the Vessell, is not any infirmity or weaknesse in the Wall, for it is the excellency

Gal. 4. 31.

Heb. 12. 18.

3. Difference,
The ministration of death.
2 Cor. 3.

Simile.

cellency and vertue of the Wall to be hard, it should be so; but it is the weaknesse and fragility, and brittlenesse of the Vessell, and thence comes it to be broken a-sunder: and so in this case, the reason why this Law, or Covenant of workes (is a ministration of death, and of enmity, it is not because there is any imperfection in the Law, it ariseth rather from the perfection of it, but it) is from the weakenesse of the flesh, that is not able to keepe the Law; it is the excellency of the Law, that it is so perfect, that a man is not able to keepe it; it ariseth, I say, from the weaknesse and infirmitie of the flesh, that is not able to obserue this Law.

The Covenāt
of Grace, the
ministration,

I
Of the Spirit.
2
Of Loue.

3
Of Life.

Now, on the other side, as the *Covenant* of Workes is thus, so you shall finde that the *Covenant* of Grace,

First, is a *ministration of the Spirit, and not of the letter.*

Secondly, a *ministration of loue*, not of enmity; of *freedome*, not of bondage; it is a ministration of righteousness, as it is there called the ministration of righteousness; *for if the ministration of condemnation were glorious, much more shall the ministration of righteousness exceed in glory.*

Thirdly, a *ministration of life* and justification, and not a ministration of death and condemnation. The ground of this, and how it is thus, we shall shew you, by expressing to you the order how these depend, and follow one upon the other: when a man hath looked upon the

the *Covenant* of Workes, and sees death in it, sees a strict Law that hee is not able to keepe; then comes the *Covenant* of Grace, and shewes to him a righteousness to satisfie that Law, that himselfe never wrought, shewes him a way of obtaining pardon and remission for the sinnes that he hath committed against this Law, by the death and satisfaction of another; when he sees this, he sees withall the goodnesse and mercy of *God*, giving this to him for his salvation, out of his free grace and mercy; and when he sees it, the opinion of a sinner is changed: marke; I say, his opinion, his disposition and affection is altered, he looks not on *God* now as upon a hard and cruell Master, but he looks upon him now as a *God* exceeding full of mercy and compassion; whence this followes, that his heart melts toward the *Lord*, it relents, it comes to be a soft heart, that is easie and tractable, it is not haled now to the Commandement, but out of an ingenuitie and willingnesse, he comes and serues the *LORD* with alacritie and cheerefulnesse: the disposition is wrought in him, because now hee sees another way, his apprehension is altered, even as a servant when it is revealed to him that he is a son, and that those hard taskes that are laid on him, are the best way to lead him to happinesse, they are but rules of direction, for his owne wealth, and for his owne advantage, he doth them now with all willingnesse, the case is altered, he looks not now upon the Law of *God* as an enemy,

Simile.

Note.

Heb. 8. 8, 9, 10

2 Cor. 3. 3.

The metaphor
of writing the
Law in mans
heart, explai-
ned 3. Wayes.

I

There is an
expression of
every com-
mand in the
heart.

enemy, or as a hard bondage, but he looks up-
on all the Law of God, as a wholsome and pro-
fitable rule of direction, that he is willing to
keepe for his owne comfort : now, when the
heart is thus softned, then the Spirit of God is
sent into his heart, and writes the Law of God
in his inward parts, as you shall see, if you com-
pare these two places together, *Heb. 8. 8. 9. 10.*
Behold, saith the Lord, I will make a New Cove-
nant, and this is the Testament that I will make
with the House of Israel : After those dayes, saith
the Lord, I will put my Lawes into their mindes,
and in their hearts will I write them, and I will be
their God and they shall be my people : If you com-
pare it with that *2 Cor. 3. 2. 3.* *You are our Epi-*
stle written in our hearts, which is understood and
read of all men, in that you are manifest to be the
Epistle of Christ, manifest by us, and written,
not with Inke, but with the Spirit of the living God ;
not in Tables of stone, but in the fleshy Tables of the
heart. The meaning of it is this ; when the
heart is once softned, God sends his spirit to
write his Lawes in the heart : which Meta-
phor will be expressed to you in these three
things.

First, the meaning of it is this, looke what
there is in the outward Law, as it is written, and
laid before you, there shall be a disposition put
into their heart, that shall answer it in all things,
there shall be a writing within, answerable to
the writing without, that, even as you see in a
seale, when you haue put the seale upon the

wax,

wax, and take it away againe, you finde in the wax the same impression that was upon the seale; you shall see in it, stampe answering to stampe, character to character, print to print; so it is in the hearts of the faithfull, after they are once so softened, the Spirit of God writes the Lawes in their hearts, so that there is a Law within answerable to the Law without; that is an inward aptnesse, answering every particular of the Law; an inward disposition whereby a man is inclined to keepe the Law in all points; which Law within is called *the Law of the mind*: therefore, if you adde to this, that *Rom. 7. I see a law in my members, rebelling against the Law of my mind*, so there is a Law in the mind within, answerable to the Law of God without; it answeres it, as lead answeres the mould, after it is cast into it; it answeres, as Talleie answeres to Talleie, as Indenture answeres to Indenture, so it agrees with it in all things; that is, there is an aptnesse put into the minde, that is able, and willing, and disposed in some measure to keepe every Commandement, that answereth to all the particular Commandements of the Law of God; this is to have the Law of God written in the minde, and this is that which is first meant by it, there is a Law within answerable to the Law without in all things.

Rom. 7.

The second thing meant by it is, that it is not only put into the mind, as acquisite habits are, but it is so ingrafted as any naturall disposition is, it is so rooted in the heart, it is so rivetted in,

2
It is a firme
impression.

as when letters are ingraved in Marble, you know, they continue there, they are not easily worne out, and that is meant by it, I will plant my Law in thy heart, it shall never out againe, there will I write it, there shall it continue: this is the second thing that is meant by it, it shall bee naturall to you; for that is meant by this, when it is sayd, that it shall be printed, it shall be graven and written in the heart, and like wise it shall be perpetuall, it shall never weare out againe, as things that are written in the dust, but it shall be written so as it shall never againe bee obliterated.

3
The manner
of writing the
Law in the
heart.

The third thing to be expressed, is the manner of the writing of it; the Apostle here compares himselfe and all other Ministers to the Penne, but it is *Christ* that writes the Epistle, the Epistle is his, for these works he doth in it, it is he that takes the Pen, it is he that handles it, and useth it, it is he that puts Inke into the Pen, it is he that applies it; so that though the Minister be the immediate writer of these Lawes in the heart, yet the Inke is the Holy Ghost, and it comes Originally from Christ; and besides, they are not left to themselves, but the LORD must concurre with them immediately; we are but *co-workers with him*, he holds our hands, as it were, when we write the Epistle in any mans heart, it is hee that guides the Penne, as it is hee that puts Inke into it, it comes originally from him, and therefore the Epistle is his. Besides, this is further to bee considered in this Metaphor,

phor, that G o d will write his Law in our hearts, that we may see these Lawes; we may reade them, and understand them, as when a thing is written, God may see it, and man may see it: a man himselfe may see it, and others also may reade it: God sees it himselfe, for hee hath written it: man sees it, for hee is able to see the Law in his minde, he is able to see that habituall disposition that is infused into him: and others are able to see it: for, saith *Paul*, you are our Epistle, evident to all men; that is, as you may see letters graven in stone, so they see the fruits and effects of this Law written in your hearts. So you see now what this Covenant of Grace is, and how it differs from the Covenant of workes: it is the ministration, not of the Letter, but of the Spirit, because it doth not onely present the outward letter of the Commandement, but there is a Law written within, that is done by vertue of the Spirit. So that the order is this; first it reveales righteousness, secondly, it softens the heart; it is the ministration of the Spirit; and thirdly, it is a ministration of love, it is a ministration of freedome, and not of bondage and enmitie: for when the Law is thus written, a man is not haled to it: hee comes not to it, as a Bond-slave to doe his worke, but hee comes willingly, he finds he hath some abilitie to doe it, he finds a delight in it, as *Paul* saith, *I delight in the Law of God according to the inward man.* So you see the difference betweene the Covenant

The writing
of the Law
visible.

The order of
writing the
Law in the
heart.

Covenant of
Grace two-
fold.

Sixe differen-
ces betweene
the Old and
New Testa-
ment.

1
The new is
larger.

2
It is clearer.

Gal. 4.

nant of Grace, and the Covenant of Workes. Now the Covenant of Grace is two-fold, it is either the Old Testament or the New: they both agree in substance, they differ onely in the manner of the ministrations; that, which is, called the new Testament, *Heb. 7. 8, 9.* which is opposed to the old Testament for substance, is the same *Covenant*, they are both the *Covenant* of Grace, onely they differ in the manner, and you shall find these sixe differences betweene them.

First, The New Testament, or the New Covenant, is larger than the Old, it extends to the Gentiles, where as the first was confined onely to the Iewes, it is only kept within the walls of that people, and extended no further.

Secondly, the Old was expressed in Types and shaddowes, and figures, as for example, they had the blood of Bulls and Goats, they had the washings of the body in cleane water, they had offerings of Incense, &c. by which things, other things are meant; as namely, the death of *Christ*, and the satisfaction he gave to his Father by his death, and likewise the inward sanctification of the spirit, signified by the washing of water, and also the workes and the prayers of the Saints, that are sweete as Incense: now (saith the Text, *Gal. 4.*) these were Elements and rudiments that *God* used to them as children, that is, as children have their A, B, C, their first Elements, so *God* did shew to the Iewes these principall mysteries, nor in themselves

selves, but in these types and shadows, as they were able to see them from day to day: for therein was their weakness; they were not so able as to conceive spirituall things without a mediate view; they saw the blood shed, and againe, they saw the washings and the rites, these were in their eye; whereas now in the time of the Gospell, these things are taught to us, these we comprehend in our mindes, we serue the Lord in spirit and in truth, but there is not that visible sight which was a helpe to their weakenesse; so that these differ as the image and the substance it selfe, even as you see things in prospective shewes, and in painting, that are different from the things themselves, when you come to see Countries, and Cities; and Mountaines, and Woods themselves, it is another thing. And this is the second difference between the Testaments, the one was expressed but in types and shadows, the other hath the substance it selfe.

Thirdly, they differ in this, the Old Testament in it selfe is but weake and unprofitable, (as you shall see likewise in the same place, Heb. 8. 18.) for the Commandement that went before was disanulled, because of the weakenesse and unprofitablenesse thereof: *for the Law made nothing perfect, but the bringing in of a better hope makes perfect*, by which wee draw neere to God; that is, this was able of it selfe to doe nothing, further than as it did lead to that which was effectuell, therefore it waxed old, and vanished away; so he puts them toge-

B b

ther,

3
It is stronger,
Heb. 8. 18.

ther; it was weake and unprofitable, and therefore it continued not, it had an end, as you know the second proved effectually to take away sinne, and to sanctifie us, and therefore it is an everlasting Conenant, the Testament that continues for ever.

4
It is more
firme.

Exod. 24.

Fourthly, they differ in the confirmation; this second Testament, the New Testament, was confirmed by an Oath, and confirmed by the blood of the Testator, by the blood of *Christ*, whereas the other was confirmed by the blood of Goats, as we see, *Exod. 24.* it is called *the blood of the Covenant*, wherewith the Booke of the Covenant was sprinkled, that is, the shedding of the blood of beasts, confirmed the Covenant: but this is confirmed by the death of *Christ* himselfe, and accordingly it hath new seales put to it, *Baptisme* and *the Lords Supper*, when the Old Testament had other seales, *Circumcision* and *the Pascheover*.

5
It gives more
knowledge.

Heb. 8. 10.

Fifthly, they differ in this; in the New Testament there is a more cleere perspicuous knowledge of things, there are better promises, a larger infusion of the Spirit, there is more cleerenesse as we see, *Heb. 8. 10.* *After those dayes, saith the Lord, I will put my Lawes into their mindes, &c. And they shall not teach every man his neighbour, and every one his brother, saying, know the Lord: for all shall know me, from the least to the greatest of them.* That is, they shall know much more, and that which they doe know they shall know in another manner: they

they shall know it more distinctly, more particularly. Moreover, as the knowledge is greater, so the promises are better promises, Heb. 8. 6. But now our *high Priest* hath obtained a more excellent office, in as much as he is the Mediator of a better Testament, established upon better promises. The meaning of it is this, the promises which were made in the Old Testament, (though the promise of salvation was not excluded; yet) the maine of them, the most appearing and insisted on, were, they should have the land of *Canaan* and they should have an outward prosperity, you see the Old Testament, much insists upon that; the New meddles little with them, but with promises of salvation, remission of sins, sanctification by the spirit: therefore, saith the Apostle here, it is established upon better promises. And againe, there is a larger effusion of the Spirit, the Spirit is now powred on us in a greater measure, then it was distilled by drops, now the *Lord* hath dispensed it in a greater abundance to the sons of men; in the time of the Gospell, there is a greater measure of grace, and it followes upon the other, *Grace and truth comes by Iesus Christ*; that is, because there was more truth & more knowledge there went likewise more grace with it; there is a greater revelation, so likewise, there goes more grace; that is a sure rule, that all knowledge, when it is increased; when it is saving knowledge taught by *God*, it carries grace proportionably with it. This is the first difference.

Heb. 8. 6.

Better promises in the New Testament.

The Spirit given more abundantly in the New Testament.

6
It hath a better Mediator.

The last difference is in the Mediator; *Moses* was the Mediator of the Old Testament, that is, it was he that declared it, it was he againe that wasthe executioner of it; but we have a *High Priest* that hath obtained a more excellent office, in as much as he is the Mediator of a better Testament; that is, now *Christ* is the Mediator of the Covenant; it is he that declares the Covenant; And, secondly, it is he thar by the intervention of a certaine Compact, of certaine Articles of agreement, hath reconciled the disagreeing parties, he hath gone between them, as it were, and hath undertaken for both sides; he hath undertaken on *Gods* part, these & these things shall be done, *all his promises are Yea, and Amen in him*: and againe, he hath undertaken on our part to give satisfaction by his death, and likewise to make us obedient to his Father: This he doth, this is to be a Mediator of the Covenant. I will stand no longer on this: I come briefly to make some use of it, and leave the other foure things (that is, With whom this Covenant is made; How a man shall know whether he be within the Covenant; When this Covenant is broken; and The reason why *God* will make this Covenant with men;) to another occasion.

Vs 1.
The goodnes of God, to make a Covenant with man.

Now this Use we will make of it: First, we may consider hence the great goodnes of *God*, that he is willing to enter into Covenant with mortall men. My beloved, it is a thing that is not sufficiently considered of us, how great a mercy it is, that the glorious *God* of Heaven and

and earth should be willing to enter into *Covenant*, that he should be willing to indent with us, as it were, that he should be willing to make himselfe a debtor to us. If we consider it, it is an exceeding great mercy; when wee thinke thus with our selues, he is in heaven, and we are on earth; he the glorious *God*, wee dust and ashes; he the Creator, and we but creatures; and yet he is willing to enter into *Covenant*, which implies a kinde of equalitie betweene us; as when *Jonathan* and *David* made a *Covenant*, though there was a difference, the one was a Kings sonne; yet notwithstanding, when the *Covenant* of friendship was made, there did rise a kind of equalitie between them; so it is betweene the *Lord* and us, when hee is once willing to enter into *Covenant* with us. This should teach us to magnifie the mercy of *God*, and to be readie to say, as *David* did; What am I, or what is my Fathers house, that I should be raised hitherto, that I should enter into *Covenant* with the great *God*, that he should come to a Compact and agreement with me, that he should tye himselfe, and bind himselfe to become a debtor to mee? You know, it is called an abasing, *hee abaseth himselfe, to see and to view the things below*, but how much greater abasing is it, for him to enter into *Covenant* with man? It is not a small thing, as *David* said to another case; *Seemes it to you a small thing to be the Sonne or Daughter to a King?* So, I say, it is not a small thing

Note.

Gods mercy
in entering in-
to Covenant
with us.

Psal. 113.

By the Cove-
nant wee haue
interest in all
Gods attri-
butes.

to enter into *Covenant* with *G O D*, to be in *Covenant* with the King of Kings: we commonly reckon it a great advantage to haue allyance, to bee in confederation with strong Princes. You see what a *Covenant* there was betweene *Iehoshaphat* and *Ahab*, see how *Iehoshaphat* expresseth himselfe; Truly, saith hee, *there is a League betweene us, (What then?) therefore my Horses are thy Horses, and my people are thy people*; and so it is betweene *G O D* and us, when there is a *Covenant* betweene us, then his strength is our strength, and his Armies are our Armies, we haue interest in all; there is an offensiue and defensiue League; and when we seeke to him, and put him in mind of it, he cannot deny us. The people of *Rome* had other parts and Nations, that were allies with them, and if they were to fight, at any time, the *Romans* were bound in honour, to defend them, and to assist them, and they did it, with as much diligence as they defended their owne Citie of *Rome*. If we doe implore *Gods* ayde, doe you thinke that *God* will breake his *Covenant*? Will hee not stirre up himselfe to scatter his and our enemies? Certainly, he will. This great benefit you haue; therefore you haue cause to magnifie your selues in this Condition, and to blesse the *Lord*, to magnifie him for his great goodnesse, that he would enter into *Covenant* with you, this was the greatest favour that ever he shewed to *Abraham*, and it is the very scope of this place; *Abraham*,

I am

I am willing to enter into *Covenant*, to tie my selfe, to enter into bond; and therefore, since the *Lord* is not ashamed to make us his people, let us not be ashamed to call him our *God*, to professe it, & make it good upon all occasions. This is the first Use.

Secondly, from this difference of the *Covenants*, you haue these two things to obserue: First, in that the *Covenant* of Grace onely, is *the ministration of the Spirit*, when the other is but *the ministration of the letter*, it should teach us thus much, to labour to grow to assurance of the forgiuenesse of our sinnes. If a man would desire to change his course, to haue his heart renewed, to be made a new creature, to bee translated from death to life; the way is not to consider presently the Commandement for a man to thinke with himselfe, this I ought to doe, and I will set about it, I haue made a *Covenant*, I haue resolved with my selfe to doe it; but the way is, to labour to get assurance of forgiuenesse, to labour to apprehend the *Covenant* of Grace: for by that meanes thy heart shall be softened, there shall be an infusion of the Spirit, that shall write the *Law of God* in his inward parts: all those places of Scripture make it good, wherein it is said, *faith purifieth the heart*: and, by the promises we are made partakers of the godly nature, as, 2 Pet. 1. 4. and likewise Heb. 9. 14. How much more shall the blood of Christ, which, through the eternall Spirit, offered himselfe without fault to God, purge your conscience

B b 4 from

Use 2.

To get assurance of forgiuenesse.

How to get the heart renewed.

2 Pet. 1. 4.

Heb. 9. 14.

Gal. 3.

Gal. 5.

from dead workes, to serue the living G O D. The meaning is this, if a man would haue his conscience purged from dead workes, let him labour for faith, whereby he may be justified, let him labour to be sprinckled with the bloud of *Christ*, to haue assurance of the forgiveness and pardon of his finnes through his bloud, then he shall haue that Spirit put into his heart, that eternall Spirit, that shall purge and cleanse his conscience from dead workes. So likewise, Gal. 3. Did you receine the Spirit by the workes of the Law? Did you not rather receiue it by the hearing of faith preached? And so, Gal. 5. Faith that workes by loue; that is, it is faith that brings forth loue, and loue sets us on worke. All these shew thus much unto us, that the best way to heale any strong lust, the best way to change our hearts, to get victory over any sin, that it may not haue dominion over us, to haue our conscience cleansed from dead workes, to be made partakers of the diuine nature, is to grow up in the assurance of the loue of G O D to us in C H R I S T, to get assurance of pardon and forgiveness: for, know this, if the heart doe no more but looke to the Commandement, if you heare onely that there are such duties to be done, and consider them, and you compare your owne heart and the Commandement together, there growes a quarrell betweene the heart and the Commandement, an exacerbation betweene them, and an enmitie, they looke one upon another as enemies; but when

when the heart is softned, and reconciled to God, it closeth with the Commandement, as the soft clay doth with the mould, and is readie to receiue any impression; but, till then, it rebels against the Commandement, and stands out as a hard stone, that receiues no impression; and therefore the way is not to go about to reforme our liues as morall men to thinke with thy selfe, there are these duties, I must take a course to performe them, and enter into vowes in particular courses with my selfe to doe them: no, my Beloved, the way is to get assurance of forgiveness, to labour to be partaker of the COVENANT of Grace: your hearts will then be softned, when you haue received the spirit, that hath wrought in your hearts a disposition answerable to the Law without, when the Law is put into your mindes. And that is the first difference.

The second is, in regard of the difference of the two Testaments, the second Testament being stablished upon *better promises*. What is the reason that the New Testament is said to be stablished upon better promises? Beloved, this is the condition of the New Testament, you shall find in it very little expression of the promises of this life; looke in all the Epistles of Paul, and the other Epistles, looke to all the Doctrine of the Gospell, and you shall see the things that are iterated, still they are these; You shall bee saved, you shall haue your sinnes forgiven, you shall be justified; you shall be sanctified, you shall receiue the

Note.

V/03.
From the 2.
difference of
the Covenants.

Quest.

Ans.

Why the New
Testament is
stablished on
better promi-
ses.

Spiritual
things better
than tempo-
rall,

Rev. 2.

the adoption of sonnes, you shall receive the high price of your calling, &c. These are the things that *Paul* every where magnifies, as the condition that exceeds, and goes beyond the conditions of our forefathers times: Now this great myserie is revealed, now these great riches are opened, that before were hid. Whence you may gather thus much, that grace and spirituall things, spirituall priviledges, things belonging to the Kingdome of GOD, and of IESVS CHRIST, exceed much all outward & temporall happinesse: Why are they otherwise called better promises? There are many other places I know, to shew the vanitie of outward things, and to preferre spirituall things before them; but let this be added to the rest; this *Covenant* is established on better promises; labour then to worke your hearts fully to that perswasion, namely, to thinke with your selues, it is better to be rich in Grace, better to haue the priviledges of *Iesus Christ*, then to be rich in this world, *Rev. 2. I know thy povertie, but thou art rich.* You must thinke with your selues, this is the great riches; and therefore the Apostle exhorts rich men, that they change these other riches they enjoy, to spirituall riches. Now a man will never be exhorted to change, except it be for the better. *Charge those that are rich in this world, that they be rich in good workes:* let them so use their riches, so dispende them, so manage them, that they may turne to other riches. When a man is rich in know-
ledge,

ledge, as it is said of the *Corinthians*, that they were rich in all knowledge, and in every grace. These are the better promises, this is the better and more glorious condition. So that, if there should be a *Census* of men, as one may so say, if there should be an estimation of men, as there was wont to bee amongst the *Romans*, they were put in severall conditions, and one was worth thus much, and another so much; Indeed if *God* should make such a *Census*; as every man is richer in grace, as he excels in these better priviledges, as he hath had these better promises fulfilled more or lesse to him, so he should bee reckoned a more excellent man, and so should every man esteeme both of himselfe and others: and there is very great reason for it; because when a man is rich in grace, rich in spirituall blessings, when hee hath the spirituall promises, he hath *Gods* image renewed in him, he hath *God* to be his friend, who is the Governor of the World, and he is rich (as I said) whom *God* favours; he hath grace that heales his soule, which is that that makes his happineffe: It is that, which is the inward fashioning of every mans apprehension, that makes him happy, that brings comfort to him. Now they are these better promises, they are the graces, the consolations of the Spirit; the worke of the Holy Ghost, the vertue of regeneration; I say, it is that that fashions the heart, and the inward apprehension; it is that that heales the soule, and adorne it, it is that that puts into it another, a fitter

Men should
be esteemed
according to
their graces.

Gods favour
maketh rich.

Not to take
scandall at the
low estate of
the Church.

fitter condition, and it farre goes beyond all other temporall felicitie ; that reacheth not to the inward man, it makes not him that is the Governour of the world to be his friend ; other friends he may haue, that may make him potent upon the earth, but God, *in whose hand is his life, and all his wayes*, it makes not him his friend. Learne thus to judge of the condition of the Church. You thinke the Church is in a miserable estate, when you see it a little under hatches, when you see it downe, when you see it harrowed and plowed by the enemies ; the condition of the Church in the new Testament is to be so ; they haue a poore outside, yet *making many rich* ; they haue a sorrowfull outside, though *alway rejoycing*. as Christ himselfe, and all the Apostles were herein exemplary for after-Ages of the Church, yet we must not thinke, because the Church is downe a little, because it wants that outward prosperitie that before it enjoyed, that therefore it is the worse : It is a true observation of one ; When there were but wooden Chalice, then there were golden Priests ; and in after time, when there were golden Chalice, they had wooden Priests : so it is, when the Church is in a lower condition, commonly it prospers best ; and indeede properly the prosperitie of the Church consists in these better promises, the outward peace is not so proper and peculiar to it.

And as of the Church, so I may say of every particular man : Thinke not with your selues

selves when your outward condition is base and low, that it is more miserable; your happinesse stands in better promises: when a man hath *Gates* prosperity: that is, when his soule prospers, that is his best condition; and commonly his soule prospers best, when his outward estate fares the worst; the winter of his outward condition is usually the spring-time of his soule we should learne to judge thus. You know, it is an observable thing, that the promises of outward prosperity were made to the Church of GOD, whiles it was yet in its infancy, while it was weake; so that this you may observe from it, that it is a signe of childishnesse and weaknesse, and infirmity, that a man is not growne perfect, that he is not growne to maturity, to thinke outward prosperity to be the better condition. The Iewes had these promises, but in regard of their infancy, and when the Church grew up to a greater height, when it grew to manhood, as it were, we have little mention of any such promises as these; the promises are quite of another nature; and therefore when you are able to out-grow those opinions, when you are able to looke upon things with another eye, when you thinke this outward prosperity to be but a trifle in comparision of the better promises, it is a signe you are growne up to more strength. You see *Salomon*, when he came himselfe, when his wisdom returned to him (as I may so say) you see how he looked on all outward things, how he goes thorow all the

The soule
fires best some-
times in a low
condition.

A signe of
weaknesse loo-
king much to
outward
things.

Twofold wis-
dome in Salo-
mon.

the particulars, they are *vanity and vexation of spirit*. *Salomon*, when he was old, when he had the wisdom of experience joyned together with that infused wisdom that he had from the Holy Ghost, made this the summe of all, that outward prosperity is meere vanity, & extreme vanity, a vanity that he could not enough expresse, and onely he magnifies these better promises; this hee magnifies as the better condition, to *fear God and keepe his Commandments, &c.*

F I N I S.

THE



THE
ELEVENTH
SERMON.

GENESIS 17. 2.

And I will make my Covenant betweene mee and thee.



He third Use (which wee did but touch upon the last day, and meane at this time somewhat to enlarge) is, that if the Covenant of the Law, and likewise the old Testament as it consists in types & shadowes, be but a ministration of the letter, a ministration of bondage, and a ministration of enmity; but this new Covenant, this Covenant of grace, is the ministration of the Spirit, the ministration of love, the ministration of freedome, the ministration of righteousness,

Difficulties in
Gods com-
mands keepe
men from ho-
lineſſe.

neſſe, and the miniſtration of life: then, *Bel-ved*, we may gather this from it, that if a man will obtaine the Spirit, and thereby mortifie the deeds of the body, if hee would be delivered from the bondage of ſinne and death; then let him make uſe of, and apply to himſelfe the Covenant of Grace, the free promiſes of the pardon and remiſſion of ſinnes, let him apply them, that is the way to get the Spirit, that is the way to mortifie the deeds of the fleſh, that is the way to get his heart changed, that is the way to be made a new creature. For the better underſtanding of which, this is to be obſerved, that that which keeps every man off, that which keepes men in a condition of ſtrangenefſe from the life of *G o d*, is, becauſe they ſee ſuch difficulties in the Commandements of *God*, as they are not able to keepe, when they looke upon the Commandement, and on the ſtubbornneſſe of their owne hearts, and the indiſpoſition that is in them to yeeld obedience, they thinke there is no hope, and therefore they never goe about it: for they ſee the Commandement, and they finde in their owne heart no diſpoſition to keepe it, but an aptneſſe to riſe in rebellion againſt it; I ſay this keeps men off from the life of *God*, But, on the other ſide, when a man looks upon the promiſes, he begins to ſee the *Covenant* that his ſinnes ſhall be put away, he beginnes to ſee the goodneſſe, and the mercy, and the tender compaſſion of *God* towards him; he begins to ſee a poſſibility of fulfilling the Law; in ſuch a manner

manner as God now requires; Then his heart melteth, he becomes not onely applyable to the Commandement, but is ready to delight in it; this a man gets by applying his heart to the Covenant of Grace, or by applying the Covenant of Grace to himselfe; That very applying of the promises of forgiveness, I say, it begets a disposition in the heart, which the Scriptures call a new life; that even as you see the Sunne, when it applyes its beames to a fitly disposed matter, and staves upon it, when it pitcheth its beames upon it with any continuance, it begins to beget life and motion in it, and makes it a living creature: so doth the Covenant of Grace, when it is applyed to the heart of a man, it begins to beget life in him, and to make him a new creature, it makes him another man: there is that power in the Covenant of Grace; in the promises of the pardon and forgiveness of sins, that it begets another life in a man, it makes him a new creature, it makes him a living creature to God; which before he was not.

Simile.

The ground of which you shall see, 2 Cor. 3. 6. *Hee hath made us able Ministers of the New Testament, not of the letter, but of the spirit: for the letter kills but the spirit gives life.* Marke it, the meaning of it is this, when the Covenant of workes is delivered to you, that is, when you heare the Law, the Commands, the duty you cannot performe, there is no more delivered to you but the bare Letter, that is, you know the duty, and no more. And what doth this duty doe? What

2 Cor. 3. 6.

An enmity be-
twene the
heart and the
command.

How the Law
is the cause of
finne.

doe these Commandements and precepts doe, when they are applyed to the heart of a man? Saith hee, they kill. Now that which kills, fights before it kills, and that which fights must needs be an enemy: So then the Commandement is an enemy, that is, every man esteemes it as an enemy to himselfe, and therefore hath an enemy-like affection to it againe; That is, he hates it, he would be rid of it, he wisheth there were no such Law or Commandement, he desires it should bee dealt with as he would have an enemy dealt with, he would have it utterly taken away; When they grow in enmitie one with another, as indeede they doe, the naked Commandement and the heart are at enmitie: For the Commandement would have one thing, and the heart would have another, there are contrary wils, and there is a striving betwene them, the one striving this way, the other that way, the one resisting the other, and in the end, the Law and the Commandement gets the victorie; Because the sting of the Law is sinne: Now the Law is the cause of sinne, as a straight Rule is the cause of crookednesse; For without the Law there should be no sinne: Now it causeth sinne: For if there were no Law, you know, there could be no offence, no transgression; Because there could bee nothing against which the transgression could come; This sinne is the death of a man: So now the letter kills: But come now to the Covenant of Grace, saith the Text, *it is a ministration of the Spirit,* and

and the Spirit gives life; That is, when a man lookes on the *Covenant* of Grace he lookes not on it now as an enemy, as he did before upon the Commandement, but hee sees in it much love, and much friendship towards him; he sees *God* intends not any hurt, any evill to him, as he apprehended before; he sees *God* exceeding kinde and mercifull, and willing to put away all his sinnes, and willing to accept the sincerity of his obedience, though there be not a perfection of obedience, now he begins to change his opinion, both of *God* and of all his Lawes, and precepts; When he sees *Gods* kindnesse towards him, and his compassion and readinesse to forgive him, then his heart begins to relent towards the *Lord* againe, he begins to magnifie *Gods* goodnesse, and to condemne himselfe hee beleeves those promises, and thence he growes up in love towards *G O D*; I say, he growes up in Faith and Love, and in this act of Faith is the Spirit infused into his heart; This Spirit being thus infused, writes the Law in his inward parts, that is it that breeds in him a holy disposition, that enables him in some measure to keepe the Law, it prints in him all those graces that give him strength to obserue the Commandements that *G O D* hath given him: so that, if a Man will goe about this great worke, to change his heart, and to change his life, let him not goe about it as a morall man; That is, let him not onely consider what Commandements there are, what the rectitude is

Note.

Faith purgeth.

Heb. 9. 14.

Galat. 3. 5.

that the *L O R D* requires, and how to bring his heart to it; but let him goe about it as a Christian, that is, let him beleve the promises of pardon in the blood of *Christ*, and the very beleeving of those promises will be able to *cleans*e and *purge* the heart from dead workes: (In that place we then named, and we could doe no more but name it) you shall find it *Heb. 9. 14.* *How much more shall the blood of Christ, which by the eternall Spirit offered himselfe without fault to God, purge your conscience from dead workes, to serve the living G O D.* The meaning of it is this, when a man hath once applyed the blood of *Christ* for his justification, this effect will follow upon it, there will accompany it a certaine vigour, a certaine vertue, a certaine power and strength, which will also purge his conscience from dead workes; That is, there shall goe a power of the Holy Ghost together with this blood, that shall not onely forbid him, and shew him that he ought not to doe such and such evill things, but it shall cleanse his conscience from those rootes of dead workes, those corrupt lusts, and sinfull affections, that are in him, that dispose him to that evill; he shall finde this power growing upon him, if hee doe but apply the blood, that is, if he apply the promise of pardon and forgivenesse through the blood of *Iesus Christ*. The like you shall see, *Gal. 3. 5.* *Hee that ministrETH to you the Spirit, and worketh miracles amongst you, doth hee doe it through the workes of the Law, or through the hearing of Faith preached?*

preached? That is, saith the Apostle, if I should onely deliver to you the Commandements, and the Precepts, and the Rules, by which you ought to walke, I might preach long enough to you, but you should never haue ability to keepe any of these; Saith he, you may obserue those that preach the Law to you, did you receiue the Spirit then? No, but when I preached to you the promises of pardon and forgiveness, then you received the Spirit, it was conveyed into your hearts.

Now, I take it, there is a double meaning of this infusion of the Spirit here: In the time of the Apostles, there was a miraculous infusion and giving of the Holy Ghost, that when they preached to them, as *Peter to Cornelius*, and *Paul* to others, and layd their hands on them, the Holy Ghost fell on them; That is, they were filled presently with an immediate infusion of knowledge, they had, some the gift of tongues, some extraordinary manifestation of the Spirit; saith the Apostle, when this was done, was it done by the preaching of the Law? Was it not done by the preaching of *Christ*, and by offering to you the pardon and forgiveness of sinnes through him? Therefore you see how he expresseth it; He therefore that ministreth the Spirit to you, and workes miracles among you, how doth he worke these miracles? He doth them not by the workes of the Law, but by the hearing of Faith preached; that is, by our preaching of it, and your hearing it:

A double infusion of the Spirit,

A man by his
owne strength
cannot pre-
vaile against
a lust.

2 Pet. 1. 4.

Now look how the Spirit was thence conveyed to men, after the same manner it must now be conveyed to us : So that beleeving the promises is the way to get the heart healed ; When a Man hath any strong lust to conflict withall, he must not thinke, that setting himselfe with strong vowes and resolutions to resist it, is the way to kill it : No, the way is to get assurance of pardon, to get assurance of Gods loue to himselfe in *Christ*, to labour to get communion betweene *Christ* and himselfe, to labour to delight in *God*, as he will when there once are termes of reconciliation betweene them, and when this is done, his heart will grow to an application of the Commandement, it will close with the Commandement: Whereas before it resisted it, and rebelled against it, it will cleave to it, and loue it, and delight in it, and will receiue an impression from it: This I take likewise to be the meaning of that 2 Pet. 1. 4. *Hereby* (saith he) *wee have most precious promises, and are thereby made partakers of the divine nature* : that by them we shall be partakers of the godly nature ; That is, by beleeving the promises of pardon, we are thereby made partakers of the godly nature ; there is a renewing, there is a change of the nature, a Man is made another creature, even while he is looking on the promise of pardon and remission, the promises of the New Covenant, that offer *Iesus Christ*, and the gift of righteousness through him, even by beleeving those promises it is wrought.

You

You may compare this with that *Romans 6.* where this objection is made, If there bee a promise of pardon, and of Grace, through *Christ*, then belike we may liue as we list? No, saith the Apostle, doe you but beleue those promises of grace, and the care is easie for the rest; In the 1, 2, 3. Verses, *What shall we say then? Shall we continue in sinne that grace may abound? God forbid: Shall wee that are dead to sinne, liue yet therein? Know you not, that as many as are baptized into Iesus Christ, are baptized into his death?* The meaning is this, if once you receiue *Iesus Christ*, and the pardon and remission of sinnes through him, you cannot be so baptized into him, but you must be baptized into his death; That is, of necessitie sinne must be crucified in you, you must be dead to sinne, as hee was dead; you cannot be baptized into him for justification, but you must be baptized likewise for mortification of the flesh, and for resurrection to newnesse of life; *Know you not, that all that are baptized into Iesus Christ, that is, that are baptized into him for reconciliation with God, of necessitie they must be also baptized into his death?* Therefore, saith he, you are dead to sinne, by being thus baptized with *Christ*, it is impossible you should liue in it. So, I say, he that hath the strongest Faith, hee that beleeueth in the greatest degree the promises of pardon and remission, I dare boldly say, he hath the holiest heart, and the holiest life: For that is the roote of it, it ariseth from

Rom. 6. 1, 2, 3.

He that hath
the strongest
Faith, hath the
holiest life.

A double power in Christs blood.

Use 4.
To know on what ground we looke for salvation,

that roote, sanctification ariseth from justification, the blood of *Christ* hath in it a power, not onely to wash us from the guilt of sinne, but to cleanse, and to purge us likewise from the power and staine of sinne: And therefore, I say, the best way to get a great degree of sanctification, and of mortification of sinfull lusts, the best way to get a greater measure of the graces of the Spirit, to grow up to greater holiness of conversation, is to labour to grow in Faith, in the beliefe of those promises of the Gospell: For there is no other reason in the world, why in the New Testament there is an infusion of the Spirit that giues life, but because now there are more evident promises of pardon, and forgiveness, and reconciliation with *G O D*, which by the Covenant of workes could not be. And so much shall serue for this.

The fourth and maine Use, that we are to make of this, from this description of the Covenant, is to learne to know the ground upon which we expect salvation, and the fulfilling of all the promises; The ground of all is this Covenant. My *Beloved*, it is the greatest poynt that ever we had yet opportunitie to deliver to you; Yea, it is the maine point that the Ministers of the Gospell can deliver at any time, neither can they deliver a point of greater moment, nor can you heare any, than the description of the Covenant of Grace: This is that you must lay up for the foundation of all your comforts, it hath beene the corner stone upon which

which the Saints haue beene built, from the beginning of the world, unto this day: There is no ground you haue to beleue you shall be saved, there is no ground to beleue that any promise of *God* shall be made good to you, to beleue that you shall haue the price of the high calling of *God* in *Iesus Christ*, and those glorious riches of the inheritance prepared for us in him; I say, there is no other ground at all, but upon this Covenant; all that wee teach you, from day to day, are but conclusions drawne from this Covenant, they are all built upon this: Therefore, if ever you had cause to attend any thing, you haue reason to attend to this; I say, this Covenant betweene *God* and us. And therefore wee will labour to open to you now more cleerely and distinctly this Covenant; though a difficult thing it is, to deliver to you cleerely what it is, and those that belong to it: Yet you must know it, for it is the ground of all you hope for, it is that that every Man is built upon, you haue no other ground but this, *God* hath made a Covenant with you, and you are in Covenant with him: therefore, that I may shew it to you, we will proceed from the very first preaching of the Covenant to *Adam*. When the Serpent had overcome the Woman and supplanted her and the Man; and had throwne them from their happinesse, *God* himselfe first preached the Gospell to them, and that in these termes; after he had charged them with their sinne, and had humbled them, (for that

A hard thing
to unfold the
Covenant of
Grace.

God first humbleth, & then comforteth.

The Serpents
seede, who.

that method he useth) hee shewes *Eue* what shee had done, and saith to *Adam*, *Hast thou eaten of the Tree of which I said thou shalt not eat?* He shewes them their sinne, and after that the curse; then he begins to tell them he will not leaue them without hope; It is true, saith he, the Serpent is your enemy, and hath overcome you: But, saith he, you shall not be slaues to him, and captivated to him for ever; But you shall resist him, and be enemies to him, *I will put enmitie* betweene the Serpent and the Woman, and you shall fight together, there shall be a warre betweene you, and this shall bee the issue of the warre, the Serpent shall afflict you, and hurt you something, but thou shalt overcome him, and bruise his head, thou shalt be the death of him, thou shalt haue the victorie over him. The Woman might aske, But how can this bee? Alas, I am weake, I finde my selfe too weake already in the Battle, he is too strong for mee? Saith he, I will giue thee a certaine seede, one that shall be borne of thee, and he shall be an enemy to the Serpent and his seede; that is, to all euill men, that are called his seede, because they are like him: there shall be enmity between them two, and he shall fight the Battle for thee: And in that Battle betweene him and the Serpent, this shall be the issue, the Serpent shall *bruise his heele*, that is, he shall preuaile so farre as to cause men to crucifie him, which is but as the bruising of the heele; But, saith he, he shall *breake his head*, he shall

shall utterly destroy him, and overcome him for thee: So shalt thou prevaile againe, and be set in the place, and enjoy all the promises. The Church continued in the vertue of this promise, this preaching of the Gospell, untill *Abrahams* time, and then *God* begins to manifest his Covenant againe; he calls forth *Abraham*, and tels him, he meanes to make a Covenant with him, he tels him that he will blesse him, and that all the Nations of the World should be blessed in him: one while it is said thus; another while, *all the Nations of the earth shall be blessed in thy seed.*

There are many difficulties in this, how the promise should be made to the seed; how againe it should be made to *Abraham* himselfe? (for it is said to be made to both) how all Nations are blessed in *Abraham*, and yet it is said, they shall be blessed in thy seed.

Againe, the Condition of the Covenant, which hee requires of *Abraham*, is the same thing that *God* makes a part likewise of his own Covenant.

Besides, *Gods* Covenant seemes not to be the giving of the *Messiah*, but the giving of the promised Land, giving him a Sonne, and making him a great Nation; many difficulties there are in this: Therefore, that you may understand them distinctly, I will deliver it thus to you; not in the method wherein it is set downe, but so as I shall make it much clearer and perspicuous to you, and best
to

Difficult'es in
the Covenant
to *Abraham*,

to be understood by you ; Therefore you shall obserue in *G O D S* preaching the Gospell to *Abraham*.

First, the *Covenant*.

Secondly, the condition of it.

Thirdly, the confirmation of it.

Fourthly, the parts of the *Covenant*.

Fifthly, the objections the *Jewes* might be ready to make against it. And shewing those five, we will open it fully unto you.

1. The *Covenant* made with *Abraham*

All blessings in Christ the promised seede,

First, The *Covenant* that *G O D* made with *Abraham*, was after this manner : *Abraham*, saith the *L O R D*, I will giue thee a seede, and in that seede, both thou thy selfe, and all the Nations of the Earth shall be blessed ; And the question is, how this shall be done ? Saith the *Lord*, he shall blesse thee, he shall haue power in his hands to blesse thee ; for I will make him a Prophet, a Priest, and a King. All the blessings that the people ever had, they were conveyed to them by these three ; by their Priests, by their Prophets, and by their Kings : Saith he, this promise I haue made to that seede, that he shall be a Prophet, a Priest, and a King ; Yea, saith he, that seede of mine that I shall send, that shall be borne of thee, hee shall be my Sonne, and my heyre, and in him likewise thou shalt be made an heyre and a sonne ; An heyre of all the World, as he is a Sonne, as he is endowed with all spirituall priuiledges belonging to him ; yea, thou shalt not onely haue this, but, saith he, thou shalt even haue the Spirit of the

the Sonne, and be made like to him, thou shalt be made a Prophet, as he is a Prophet, he shall teach thee so, by infusing of the same spirit that dwells in himselfe, he shall teach thee such knowledge, that thou shalt be a Prophet, as he is; yea, he shall make thee a Priest, as himselfe is, thine owne person shall be accepted aswell as what thou doest: Yea, he shall make thee a King, as he is a King; That is, thou shalt have the spirit of a King, to rule ouer all thy sinfull lusts and dispositions, thou shalt haue the peace of a King, the joy, the comfort, the riches of a King, and the victory of a King, I will deliver thee from all thine enemies: And for a Type of this, (for the Covenant was made after *Melchisedech* came to him, as we may see, Chapt. 14.) thou shalt see a resemblance of it, in that *Melchisedech* hath done to thee, he came to thee, and blessed thee, and he was a King, a Priest, and a Prophet; He was the King of peace, and the Priest of the most high *G O D*; and what was the blessing that *Melchisedech* brought to *Abraham*? Saith he, the *L O R D* blest thee; he blessed him; That is, he bade him goe on, and prosper, he wished that all blessings might come upon him, that he might overcome his enemies, &c. That hee might have blessings of all sorts, they are not set down particularly; And (in a word) hee made him *beyre of all things*: For (saith he) I am the Priest of the most high *G O D*, *possessor of Heaven and Earth*: And here I have brought thee Bread and

*Christs offices
communicated to every
Christian.*

Gen. 14. 7.

*Melchisedech
his blessing of
Abraham.*

Holy men
carefull to
give God the
glory of his
blessings.

Tythes signe
of homage.

and Wine, that is, an earnest, a little for the whole, to shew this to thee, that *G O D* hath made thee heyre of all things: And therevpon, when the King of *Sodome* presently offered him the riches that he had taken, when he came backe from the victorie, No, saith *Abraham*, I will not take them; For it is the *L O R D* that blesseth me, it is he that shall make me rich, it is he that is my exceeding great reward, it is he that hath entred into Covenant with mee; And therefore, saith he, it shall never be said, that the *King of Sodome hath made Abraham rich*, I have received all from him, and I will restore all to him: Therefore, you see, he payd Tythes to *Melchisedech*, he gave him the tenth of all that hee had: So, (saith *G O D*) that *Messiah*, that promised seede, is a Priest after the order of *Melchisedech*: Hee is a King, Hee shall come and blesse thee, after that manner hee shall makethee heyre of all things, onely thou shalt doe him homage, saith he, as thou didst to *Melchisedech*. What was that homage? That thou shalt give him the tenth of all thou hast, that is, by that thou shalt shew thine homage, thou shalt shew that thou art bound to shew him obedience, thou shalt shew upon what tenure thou holdest all that thou hast: Thou givest him that as a Rent, acknowledging him to be the *L O R D*, of whom thou hast received all things, and to whom thou owest all things: Therefore *Abraham* would take nothing of any else, hee would take nothing of the

the King of *Sodome*, nor hee would doe nothing for the King of *Sodome*; that is, not for him, nor any Man, but as from *God*, as a meanes under him; This is the great Covenant that the *Lord* made with *Abraham*: So you see how the promise is made to the seede: For the promise was made thus to the seede, *God* hath promised that he should bee a King, a Priest, and a Prophet, *I have sworne*, saith hee, *thou art a Priest for ever, after the order of Melchisedech*: Againe, *I will glue unto him the Kingdome of David*. Thus the promises come after in the Old Testament: So the promise is made to the seede, and againe, it is the seede that blesteth him. This is the promise.

Now for the Condition that *God* required of *Abraham*, it was this, Thou shalt beleeeve this, thou shalt beleeeve that such a *Messiah* shall bee sent into the World: Art thou able to beleeeve this, *Abraham*? He answers, Yes. Well, saith the *Lord*, I will put thee to the tryall, I will see whether thou canst beleeeve this or no; and withall, I will give thee a signe or evidence that I am able to performe it: Saith he, I will give thee a Sonne: It is true, thou art as a dead Man, thou art almost a hundred yeers old, and the Wombe of *Sarah* is dead: I will promise thee a Sonne, Art thou able to beleeeve it? Againe, thou seest the Land of *Canaan*, thou hast not one foot in it, I will give this Land in the length and breadth of it, for thy possession: Art thou able to beleeeve this? Saith the Text,

Abraham

1. The condition of the covenant which is Faith.

Gen. 15. 4.

Verse 6.

Abraham did beleeve, and *God* accounted that *Faith* of his for righteousnesse, that is he accepted him for it; For that *Faith* he reckoned him a man fit to make a Covenant withall, he accounted him a righteous person; that is, he was willing to enter into Covenant with him, because he beleeved him. *Beloved*, this was not directly the beleeving of the *Messiah* (he did intend the *Messiah*) but it was the beleeving that he should have a sonne. You see, the Text is plaine, *Gen. 15.* when *God* had said to *Abraham*, that he would be his exceeding great reward, saith *Abraham*, *I goe childlesse, and the Steward of my house will be mine heyre.* Saith the Lord to him, Verse 4. *This Man shall not bee thine heyre, but one that shall come out of thine owne bowels shall be thine heyre.* Goe looke upon the Starres, if thou be able to number them, then thou shalt number the seed that thou shalt have. Saith the Text, Verse 6. *Abraham beleeved, and hee accounted that to him for righteousnesse.* So likewise he said in the Verses following, againe he said, *I am the Lord that brought thee out of Ur of the Chaldees, to give thee this Land to inherit it.* So, *Beloved*, this was the promise. Now, when *Abraham* had beleeved this, saith the LORD to him; This *Faith* of thine, that is to say, not this particular act, by which thou beleevest that thou shalt have a sonne, that shall be thine immediate heyre, but that habit, that Grace of faith, that beleeving disposition in thee, whereby thou art able to beleeve this promise, saith he,

lie, with the same Faith thou also beleevest the promise of the *Messiah*, that a certaine seede shall be given thee, in whom all the Nations of the Earth shall bee blessed. Saith he, this Faith of thine I take for the condition of the *Covenant* on thy part, I will for this reckon thee righteous, I will account thee as a man fit to be entered into Covenant withall. Againe, the Lord tryed him afterward, when *Isaac* was growne, *ver. 22.* Goe, saith he, and kill thy sonne: we see *Abraham* was able to keepe it, hee went, and meant to have done it in good earnest; so there was the same ground for beleeving now; that there was before: For, saith he, *GOD*, could have raised him from the dead, when I had killed him, as well as make me, when I was dead, and *Sarabs* wombe, when that was dead, to bring forth a Sonne: *GOD* can as well raise him from the dead, as he could give him me from a dead wombe at first. We see that *God* upon this renewes the Covenant againe, and renewes it with an Oath; Sure, saith he, I will performe my Covenant, since I see that thou beleevest, & fearest me, and preferrest me before thine onely sonne: These are but the Concomitants of his Faith. So that it was this act of *Abraham*, by which he did beleeve the promise of *God*, that made him partaker of the Covenant. And if you aske now what is the condition that makes every man partaker of this Covenant of Grace? It is nothing but onely Faith, abilitie to beleeve it, that *GOD* would

D d send

The ground
of *Abrahams*
faith.

All other promises are accomplished in Christ.

Note.

send such a *Messiah*, before the Law, and that hee hath exhibited, and sent him since: For you must know this, that all the promises, the very giving of *Isaac*, the giving of the promised Land, all these were but shaddowes, as it were, of the great promise, of the maine Covenant in *CHRIST*. So likewise, that act of *Abrahams* faith, whereby hee beleevved that he should have a Sonne, and beleevved that *God* would give his Children possession of that land where hee had not a foote, but was likewise a branch, and a shaddow, and a pledge, as it were, of the maine act of Faith, whereby he beleevved the promised seed should be given him, in whom himselfe, and all the Nations of the Earth should bee blessed. So when wee have found out this, what the condition is that *God* requires of every man to bee made partaker of his Covenant; It is nothing but to beleieve in *God*; that is, *God* saith, I will give my Sonne to you, *Thus a Sonne is given*, &c. that shall bee the promised seed, and I will make him a King, a Priest, and a Prophet, to blesse you; Hee shall give you remission of sinnes, &c. He shall teach you and instruct you to mortifie your lusts; and shall make you partakers of his Kingdome; Hee shall make you heyres, and sonnes; This is a very great promise, Can you beleieve this? If a Man will but beleieve *God* now, it makes him partaker of the Covenant, this puts him within the Covenant: You will say, this is very strange; How can it be,

bee, that so small a condition as this, that to beleeve, should make a Man partaker of the Covenant? That upon which all the promises hang initially, is nothing but beleeving. You see *Abraham* did no more but beleeve *G O D*, when hee told him hee should have a Sonne, you see how much *God* made of that: So it is with us, if we doe but beleeve this, *G O D* will make as much of it, hee will make good all the promises of the Covenant to us: But, I say, this hath neede of a reason, why it is suspended only upon Faith, and beliefe; The reason is this, marke't well, it is a point of exceeding great moment.

First, though there were nothing but Faith, yet that beleeving brings with it, and workes sanctification, and holinesse of life: For where as you might object, May a man beleeve this promise, and yet walke according to the lusts of his owne ignorance, and so to bee made partaker of the Covenant? Let him, if hee can beleeve truly, and doe this; but it is impossible, let him beleeve, and the other will follow. Behold *Abraham* himselfe, (to give you an instance of it, he beleeved *G O D*, and it was accounted to him for righteousness; I say, it was enough for him to beleeve *G O D*: For that drawes after it inherent righteousness of sanctification, and holinesse of life: For, saith the Text, *Rom. 4.* *Abraham* is said to beleeve *G O D*, when he said hee should have a sonne; hee gave him glory, that is the ground, which

Why Faith is
the condition
of the Cove-
nant.

1 Reason,
Faith draweth
holines with it

How faith
drawes other
graces.

drawes with it all other graces after this manner; Hee that beleeves *G O D*, hath a good opinion of him, he loves him; He that loves him, must needes be full of good workes. Besides, he that beleeveth him, when *G O D* shall say to him, *I am thy exceeding great reward*. see that thou keepe close to me, thou shalt have an eye upon me, and walke with me from day to day. Let a man beleieve that *God* is *All-sufficient*, that he will be a *Summe* and a *Shield* to him; and his *exceeding great reward*, he will be ready to doe it. *Abraham* did so, when *G O D* called him from his Fathers House, and from his kindred; he was ready to doe so; when *God* would have him to offer up his onely sonne, he was ready to doe it: For he beleeved *God*, he beleeved his promise, and his abilitie and willingness to helpe him; he beleeved his Almighty power, and therefore whatsoever *God* bid him doe, he would doe it; he preferred *God* before his owne ease, before his owne profit, before his onely Sonne whom he loved: Let any man beleieve as *Abraham* did, and of necessity it will produce good workes; Let a man beleieve truly, and truth of beliefe will bring forth truth of holinesse: And therefore we heare what Saint *Iames* saith, *Iam. 2. Abraham was justified by Faith*: It is true: but, saith he, *Abrahams* Faith had workes joyned with it: For it was not a dead, a counterfeit Faith, but a true Faith, and being a true Faith, you see, *Abraham* had workes as well as Faith: For when *G O D* bade him

Iam. 2.

him offer his sonne, he did it : Was not that an exceeding great worke ? Saith the Apostle there : So say I, no wonder that it is by Faith, that the *L O R D* requires no more but to beleeve: For when a man beleeves, workes will follow, it will breede holinesse of life; let him beleeve *G O D* to bee an exceeding great reward, that hee is a Sunne and a Shield, he will follow *G O D* wheresoever he leades him; Let him beleeve the promise of *G O D*, when he describes himselfe, hee must needs have a good opinion of him, and love him, and be exceeding fruitfull in good workes, and obedience to him; therefore that is one reason for it.

A second reason of it is, because it could not be done by obedience to the Law, it was impossible to have made the sonnes of men partakers of the Covenant that way: For if it could have beene done by the Law, and by the Commandement, it should have beene; but the *L O R D* tryed that in *Adam*, hee gave *Adam* a Commandement, and abilitie to keepe it (for he made him perfectly righteous and innocent) yet *Adam* did not keepe it. Put the case that *G O D* should have tryed him the second time, and have given him a Commandement againe, and not have required the Condition of Faith, but of obedience, hee would have broken it, as he did before; and therefore it could not be by the Law: Therefore it must needs be by Faith, and the pro-

2 Reason.
Nothing but
Faith could be
the condition
of the Cove-
nant.

Faith makes
the promises
sure to us.

Galat. 3. 21.

mises, otherwise it could never have beene sure. *Adam* brake it, surely, if he brake it, we should have broken it, if it had beene any other way but by faith: And therefore we see what the Apostle saith, *Galat. 3. 21. Is the Law then against the promise of GOD? GOD forbid? For if there had beene a Law given that could have given life, surely righteousness had beene by the Law: If Adam had stood, and had kept the Law, and if men could have entred into Covenant, and have kept it, Christ had beene spared, the Covenant of Grace had beene spared; if righteousness had beene by the Law, there had needed no Messiah, there had needed no Covenant of Grace; and therefore, through the infirmitie of the flesh, (Adams flesh, that would not keepe the Law, and ours, that is not able to keepe it) there was no other way to make mankinde partaker of the Covenant of Grace, but onely by Faith, by beleieving God, and by taking the promise, and the gift of Righteousnesse, through Iesus Christ: for it could never else in likelihood have beene sure to the seede. This is the way to make it sure, when there is no more but an acceptation required, and not exact obedience to the Commandement.*

3 Reason.
Faith best an-
swers Gods
Covenant.

Thirdly, it is by Faith: Because nothing else can answer the Covenant, but Faith: You see, the Covenant is not a Commandement, *Doe this and live*; but the Covenant is a promise, *I will give thee*, it runnes all upon promises,

misēs, *I will give thee a seede, and in that seede thou shalt bee blessed. I will give thee this good Land, &c.* So that the Covenant of Grace stands on *GOD'S* part all in promises: Now, you know, that it is Faith that answers the promise: For the promise is to be beleevēd; if the Covenant had stood in precepts, and Commandements, and rules of the Law, then it must have beē answered by workes, and obedience, and therefore it could not be by obedience: For that holds not proportion, there is not agreement betweene them; But since the Covenant consists of promises, that must needes bee by beleevēg, and not by workes.

Fourthly and lastly, it is by Faith, because the *Lord* would have it by free Grace, and not of debt: For, if the *LORD* should give a Law and rules to men, and promise them life upon it, when they had performed the worke, they would challenge it of debt: No, saith the *LORD*. it is an inheritance, I doe not use to deale with my Children, as men do with their servants, that I should give them worke to doe, and when they have done it, I should give them wages, then they would come and challenge it at my hands by way of debt: No, saith the *LORD*. this is an inheritance, and you are my sonnes, and you shall have it given you freely, and given you as it becomes a Father to give it, so you shall take it; Therefore that it might bee of free grace, and not of debt, it

The Covenant on Gods part is promised,

4 Reason.
Faith receives it as a free gift.

Faith excludes
boasting.

is by Faith, and not by workes. And that is added, likewise, if it had beene by workes, men would have beene ready to boast, and have said, I have done this, I am able to keepe the Law, therefore the promise of eternall life shall bee made good unto me, I shall receive it as wages, men would boast in themselves: No, saith the LORD, no creature shall boast in it selfe: For that puts every man further from the LORD, the more a man rejoyceth in himselfe, the more he stands upon his owne bottome, the more he is divorced from GOD, and separated from him; But, saith hee, *Hee that rejoyceth, let him rejoyce in the LORD*: For that fits a man for the LORD, and therefore I will have it by Faith, it shall not bee by workes. So you see now what is the condition. Surely, looke how *Abraham* was made partaker of the Covenant, so every one of us must be; *Abraham* was made partaker of it by Faith, so shall every man be made partaker of it by Faith, and no otherwise. *Abraham* beleev'd God when he had a promise, and because he beleev'd him, (not that particular act of Faith, but that grace of faith, whereby he beleev'd this, and the other promises of the *Messiah*, was counted to him for righteousness: And so for this cause, because we beleve the promises, and the Covenant of Grace, therefore the LORD accepts us, and accounts us righteous. And because this seemes strange to the sonnes of men, therefore we see with how much adoe

adoe *Pau*l labours to make it good, what strong objections were against it in all times. I have shewed the reason: Now when you reade *Rom.* 3. and 4. and *Gal.* 3. and 4. you may know the better the meaning of those places. Well, you see the *Covenant*, you heare that there is such a *Covenant*; secondly, you see the Condition of this *Covenant*.

The third thing is the confirmation of the *Covenant*: when a Man heares that *G O D* will vouchsafe so much favour unto mankind, a Man is ready to say as *Gedcon* did, *alas, my family is poore in Manasses*, I am the least in all my Fathers House. And who am I, that should be raysted up hitherto? That such a promise as this should be made to mee, that I should goe and save *Israel*? &c. I say, after the same manner a Man might be ready to object. Alas, what are we the sonnes of men, that the great *G O D* of Heaven and Earth should enter into such a *Covenant* with us, that hee should make us such promises as these, that he should make us heyres of the World, that hee should blesse us in that manner, to make us sonnes, to make us Kings and Priests: Saith the *L O R D*, I confesse it is a *Covenant* that needes confirmation: therefore the *Lord* hath confirmed it, all these wayes; The *LORD* hath confirmed it, first by his promise; saith he, you have my sure Word for it; If that be not enough, I will confirme it by an Oath, and because he had no greater to sweare by, he saith by my selfe have I sworne, that

³
The confirmation of the
Covenant.

The covenant confirmed.

¹
By Gods promise.

²
By his Oath.

3
By the blood
of Christ.
Galat. 3. 15.

Hebr. 9.

4
By seales.

Circumcision

Passover.

that I will make it good: This is not enough, but he confirms it by the blood of *Christ* himselfe; the Mediator shall come, and confirme this Testament, and when the Testament is confirmed by the death of the Testator, there is no more altering of that; saith he, *Galat. 3.* *A mans Testament no man changeth, after once it is confirmed:* and when the Testator is dead, *Heb. 9.* then the Testament is confirmed: So it is confirmed by the blood, by the death of the Testator. This is not enough, but he hath added seales unto it, he hath confirmed it likewise by them: Saith he, *I will adde the seale of Circumcision* and of the Passeeover. Concerning Circumcision, saith the Lord, *Goe,* and circumcise your selves, and when I see the Circumcision, I will remember my Covenant, and make it good to you; that, as he said of the Bow, he set the Bow in the Cloud, sayth he, I will make my Covenant, that I will never destroy the Earth againe with Raine, this Bow shall be the witnesse of the Covenant, and when I looke upon it, I will remember my Covenant; after this manner are the signes and seales of the Covenant; Saith he, Circumcise your selues, and when I see that, I will remember my Covenant, and will spare you, and I will make good to you all the promises of it: So likewise the Passeeover, saith he, See that you keepe it, take the Lambe, and sprinkle the blood, &c. Saith he, when I see it, I will remember my Couenant. Where, *Beloved,* this is

is to be observed, that these signes or seales of the Covenant, not onely confirme the promises on *Gods* part, but they signifie that Faith, that condition which is required on our part : For when the *L O R D* comes and lookes into his Church, and sees a great company in it, sees his House full, and he comes, and askes, What doe you in my House ? What doe a number of those that professe themselves to be within the compasse of the Covenant there ? Their answer is, *Lord*, we beleeve, wee are among those that keepe the Condition. If you beleeve, where is your Circumcision ? It may be you have the outward Circumcision of the flesh, but where is the Circumcision of the heart ? For, if they did beleeve indeede, it would worke a change in the heart, as Faith, I told you, that is indeede a lively Faith, workes a change, it cuts off sinfull lusts, it makes a man denie himselfe, and cleave to *G o d*, and serue him with a perfect heart. So againe, after that manner doth the second signe of the Covenant, which is the *Passeover*, when the *L O R D* shall aske, Doe you beleeve ? Yes, here is the sprinkling of the blood of the Lambe, But where is the true sprinkling upon the heart and conscience ? Heere is the outward *Passeover*, the outward profession, you come and take the signe and the seale, but where is the inward sprinkling ? Therefore you see what was required in the *Passeover* ; Saith he, when you ate the Lambe, &c. Have you tasted of the sweet-

The seales of the Covenant are signes of our faith.

Circumcision inward.

What is meant
I

By sprinkling in the *Passeover*.

2
By eating the
Lambe,

3
By going out
of Egypt.

4
By sowe
hearts.

Rom. 2.

5
By cleansing
out leaven.

sweet of the Lambe, have you ever tasted of the sweetnesse that is in *Iesus Christ* so that you can love him, and delight in him? Are you clad like those that went out of *Egypt*, with their staves in their hands, and their feet shod; that is, are you ready to goe out of *Egypt*, that is, from sinne and wickednesse, from the state of unregeneracie; wherein you were before? Againe, have your Soules tasted of the sowe hearbes of that bondage, that now you are weary of all the bondage of sinne and Sathan, that you desire exceedingly to goe from it, that you reckon the contrary condition a condition of freedome, wherein you are willing and desirous to continue? Saith the *Lord* when I looke upon these signes, I will remember my Covenant, onely see that your Circumcision be not in the Letter, as we see, *Rom. 2.* but see that you be circumcised in your hearts; that there not onely be a Passeover, but see that you *keepe the Passeover with sinceritie*, see that all Leaven be cleansed out of your hearts, that is; that your hearts be emptie of the dominion of every sinne; see that you have tasted of the sownesse of that bondage, that you be willing to be rid of it, see that you be willing to travell out of *Egypt*, to another, to a further Countrey, see that this be reall, not in profession and shew but indeede; And, saith the *L O R D*, I will remember my Covenant, and these are the confirmations of the Covenant, saith the *Lord*, you shall not neede to doubt it, I have sworne, it is repeated.

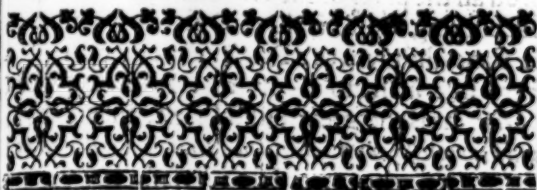
repeated *Hebr. 6.* Besides, it is confirmed with
bloud, with the death of the Testator, and
there is none that alters the will of the dead,
when hee is dead they adde nothing to it, nor
take nothing from it: Besides, I have confir-
med it with seales, and therefore it
stands unalterable. These three
things wee have observed
now in this Covenant.

(* * *)

FINIS.

THE

1870
Jan. 1st
Lancaster, Pa.
Dear Sir
I have the honor to acknowledge
the receipt of your letter of the
10th inst. and in reply to inform
you that the same has been forwarded
to the proper authorities for their
consideration.



THE
TWELFTH
SERMON.

GENESIS 17. 1.

And I will make my Covenant betweene mee and thee.

YOU have heard what the Covenant is in the generall. The fourth thing is, what the particular branches, and parts, or gifts, and priviledges of this Covenant are, and those we will reduce to these three heads.

Now the three parts of the Covenant are answerable to the three Offices of CHRIST. For, we told you, it is CHRIST himselfe, to whom the promises are immediately made; hee is a Priest, a King, and a Prophet, it is he that makes good

4

The parts of
the Covenant
three,

1. Part, Remission of finnes.

The excellencie of Christs Priesthood.

Heb. 10. 22.

good all the parts of the Covenant, and he doth it according to all his three Offices; Remission of finnes, he gives as a Priest: the other Priests were but a shadow of this Priesthood of *Christ*, he is the great High Priest, that is *holy, and harmlesse, and undefiled, that is higher than the Heavens*; the great High Priest, that is *entred* (saith the Text) *into the very Heavens themselves*; he that *sits at the right hand of God*, and is now present with him; he that is *not entred in by the blood of Bulls, and of Goats, but by his owne blood*. This is such a high Priest as is able indeede to give remission of finnes, and therefore saith the Apostle, *Heb. 10. 22. Seeing we have such a high Priest*, doubt not, but now *come with full assurance of Faith*, when you see such an High Priest as this: If they were able to beleeve, that had but a weake man to bee their Priest, before the comming of *Christ*, that offered for his owne finnes, as well as for the finnes of others, that often repeated his Sacrifice, that had but the blood of Bulls and Goats, that did but enter into the Tabernacle; sayth hee, when you see *Iesus Christ* him selfe come, that hath no sinne of his owne, that offered one perfect Sacrifice, that hee needes not to repeate, that entred not into the Tabernacle, but into the Heaven it selfe, that did this with his owne blood, and not with the blood of Beasts, saith hee, *draw neere now, with assurance of Faith*: that is, *Why should you make question now? you have great ground of assuring your selues,*
that

Note.

that your sinnes shall bee forgiven; Now you may *trust perfectly to the grace* revealed through him. This is the first.

The second is, I will teach you knowledge, and that he doth as a Prophet; you *shall no more teach every Man his Brother*, but *all shall bee taught of mee*. Beloved, it is another kinde of teaching, when the LORD teacheth us knowledge, than that is that we can haue from the hands of men; *Christ* is another kinde of Prophet, you come not to heare him speake, to heare him teaching, as a man heares other Lectures, where his understanding is informed, but he is such a Prophet, as enlightens every Man within, that comes into the world; that is, every Man that is enlightned, is enlightned by him, he is such a Prophet, as *baptizeth you with the Holy Ghost*, he is such a Prophet that maketh mens hearts to burne within them when he speakes to them; such a Prophet as saith to *Mathew, Follow mee*, and he doth it: Such a Prophet as saith to his Ministers, *Goe teach all Nations, and I will be with you*, and I will make you *able Ministers, not of the Letter, but of the Spirit*, there is no Man in the world can say this, but this great Prophet, and this is the Prophet that the Lord hath rayfed up, the Prophet that he promised hee would *raise another like Moses*, that great Prophet, that should teach men after another fashion than all the Prophets before were ever able to doe. And that is the second part of the Covenant.

2. Part.
Knowledge.

The excellen-
cie of Christs
Prophetical
Office.

2 Cor. 8.

Christ as a
Prophet teacheth us.I
To know sin
aright.2
To know God
aright.

Wee may know many things, but it is a hard thing to know as we ought to know. It is said of an unregenerate Man, *2 Corinth. 8. Hee knowes nothing as hee ought to know.* For example, thou mayst know sinne, and know it most exactly, but if this doe not worke upon thy heart, if the sin lye not exceeding heaue upon thee, if it breed not in thee godly sorrow for it, if it doth not amaze thee, as it were, with the filthinesse and vilenesse of it, it is, because thou dost not yet know it as thou oughtest to know it: And how shall a Man doe then? Goe to *Christ*, he is the Prophet, that is, hee teacheth a Man to see things so, that his heart, his will and affection shall likewise be moved with it: You are to consider the *Covenant* when you goe to the *L O R D*; and therefore that Man that saith, I can looke upon my sinne with dry eyes, I can looke upon it, and never be affected with it, this is, because he is taught but with the teaching of men; hee must remember that this is a part of the *Covenant*, and *God* hath bound himselfe by an Oath to performe it. *I E S U S C H R I S T*, as he is a Prophet of *G O D* hath sent him to teach thee all things belonging to salvation; and so to teach thee, that thou shalt be in a right manner affected with it.

And so likewise put the case thou know *God*, thou seest him in his attributes, thou hearst him often described, and art able to describe him to others, but for all this, thou findest not thy heart affectioned toward him, thou seest not that excellency

cellency and beautie that is in him, so that thy heart is not enamoured with him, thou canst not say thou lovest him *with all thy heart, with all thy soule, & with all thy strength*. What wilt thou doe in this case? Go to *Christ*, the Prophet, and beseech him that he would teach thee to know the *Lord* this is his promise; if thou pray to him, and he doe not doe it, urge him with this, it is a part of his *Covenant*, that he hath confirmed by Oath, and must doe it, and be assured of this, if we seeke, and be earnest with him, he will teach us to know the *L O R D*, and to know him so, that we shall loue him with all our Soule, and with all our strength. The like may I say of any thing else.

Put the case afflictions come upon thee, and thou be not able to be patient under such afflictions, suppose it be a matter of disgrace and discredit, that so wounds thee, that thy heart cannot be at rest, what is the reason of this? Thou callest to minde, it may be, all the rules of patience, that should teach thee to beare afflictions; well, and yet thou art not able to doe it: the cause is, because thou doest not yet know these outward temptations, these outward evils, as thou oughtest to know them, if thou diddest, they would seeme small to thine eyes, sinne would be an exceeding great griefe, but these would be but trifles and flea-bitings, in comparision of the other: Go to *Christ* now, and beseech him to shew thee what is the nature of these outward crosses and losses, that

E c 2

thou

3
To know af-
flictions a-
right.

thou mayst be taught of him once : He is the great Prophet that teacheth a Man so, hee so presents things in their owne colours to the understanding, that the will and affections follow and apprehend them aright ; goe to him, and beseech him that thou maist know them as thou oughtest, and thou shalt finde that thou shalt be able to beare the greatest crosse with patience, it shall be nothing then to thee, it will appeare to be a small matter, when he hath taught thee to judge aright, thou shalt not be deceived in it.

⁴
To know
pleasures a-
right.

3. Part of the
Covenant.
Christ's Kingly
office, in three
things.

I
To subdue
sinfull lusts.

So likewise, for pleasure, when a man findes his heart so wedded to any sinfull lust, to any evill haunt, wherein his heart is held inordinately, that it cannot divorce it selfe from it, goeto *Christ*, he is the great Prophet. Thus we may doe with the rest. This is the second part of the *Covenant*.

The third part of the *Covenant* is, that which he will performe to us, as he is a King, and it consists in these three things.

You know the Office of a King is to guide and rule ; Now, if thou finde thy heart unruly, if thou finde thy selfe subject to unruly affections, to sinfull inordinate lusts, which thou canst not master, it is a part of his Kingdome now to set up his owne government in thy heart, to put *his Law in thy minde*, and to write it in thy inward parts, that so thou mayst be indeede subject to the Kingdome of *Christ* in a willing manner. When a Man sees nothing (as wee said

said before) but the outward letter of the Law, he will never be subject, he will never yeeld obedience, but *Christ* comes as a King now, and puts an inward disposition into the minde, that shall answer the letter without, and so hee makes a man subject to his government. *Belo- wed*, that phraze isto be marked, *Heb. 8. 10.* saith the Lord, *I will put my Law into their mindes;* there are Lawes out of mens mindes, Lawes without that every man may see; but it is another thing to haue the Law put into a mans minde: For example, this is the Law without, *Thou shalt loue the Lord thy God, with all thy heart, with all thy soule, and with all thy strength.* To answer which, you shall see, *Deut. 30. 6.* *I will circumcise thy heart, and then thou shalt be able to loue the Lord thy God with all thy heart, and with all thy soule, and with all thy strength:* That is, I will put this affection, or this Grace of Loue within thy heart, it shall not be without onely, but I will put it within, that there shall be a grace within, a habit of Loue within, answerable to the Commandement without: This is to put the Law into the minde: You know this is the Commandement of the LORD, *You shall feare the LORD, and keepe his Ordinances, and his Statutes, and his Commandements to doe them.* Well, saith the LORD *Ier. 31. 33.* *I will make a Covenant with you: And what will I doe? I will put my feare into your heart.* I will not onely giue you this precept, that thou shalt looke on without, *Thou shalt*

Hebr. 8. 10.

The Law without and within the minde,

Deut. 30. 6.

Ierem. 31. 33.

feare mee, and keepe my Commandements : But I will put the affections of feare into thy heart, there it shall bee, and then thou shalt easily feare mee, and keepe my Commandements; thou shalt feare to disobey mee, thou shalt feare and tremble at my Word, and take heede how thou doest any thing contrary to my minde : And *Beloved*, when this is done indeede, he makes us Kings, as hee makes us Priests and Prophets : For when a Man is thus taught, hee is a Prophet, other men neede not to teach him, for he is a spirituall man then, and is *able to judge of all things* ; I say, when this government is set up, and the Law is put into his minde, when it is put into his inward parts, then he makes us Kings : For when men haue so much strength within themselues, that they can guide and rule themselues, and walke in the way of righteousnesse, now they are made Kings, and such Kings the *Lord* makes all those that come to him. This is the first part of his Kingdome.

2
To giue abundance of
peace.

Spirituall
peace a part
of Gods Co-
venant.

The second part is, to giue us abundance of all things, to giue us peace : For the Office of a King, (you know) is to keepe his people in peace, as it is said of *Saul*, *hee clothed them with Scarlet* : That is, he made his people to abound with wealth, and peace, and quietnesse : this the *Lord* doth likewise, and it is a part of his spirituall Kingdome. Now his Kingdome is spirituall; therefore the maine worke of it is to giue us inward peace and joy ; You may haue

haue troubles in the World, but *my Kingdome is not of this world*, and therefore wee are not so much to expect an outward worldly peace, though we haue likewise a promise of that, but in mee you shall haue inward peace, saith he, *the Kingdome of GOD is in righteousness*, that is the first part, when God workes righteousness, as I haue named before. The second is *Peace and joy*, so that that is a part of the Covenant, God promised inward peace and joy, when you want it, know, that it is a part of his Covenant, you may goe to GOD, and beseech him to fill your hearts with this *peace that passeth understanding*, and with this *joy which is unsearchable and glorious*; Goe and beseech him to enrich your hearts with those spirituall riches that belong to salvation. This is a part of his Kingdome, and that which he hath promised to us: now this is not all, but he hath promised likewise an outward peace, he hath promised wee shall be heyres of all things; *all things are yours*: he hath promised outward riches, we are heyres of all the world: So that it is likewise a part of his Covenant, when a man wants any outward comfort, any outward helpe, any blessings, or deliverance, he may goe to *Christ*, that is the King of all Kings, as he is Lord of all things, as he himselfe is heyre of all things, & beseech him to grant it unto him: For it is part of his Covenant.

And the third and last is, that we shall overcome our enemies, that is the third branch of

Outward
peace a part
of Gods Co-
venant.

3
To giue victo-
ry over all our
enemies.

Luke 1. 74.

Christ as king
overcometh.

1
Spirituell e-
nemies.

2
Outward e-
nemies.

this Kingdome; And that which was promi-
sed to *Abraham*, *thou shalt possesse the Gates of*
thine enemies, when he renewed his *Covenant*,
upon the offering of his Sonne, and you shall
finde it, *Luke 1. 74.* repeated againe, this is the
great promise that *G O D* hath made, *that being*
delivered from the hands of all our enemies, wee
might serue him in righteousness and holinesse all
the dayes of our life. Now as this Kingdome is
spirituall, so the chiefe part of this Kingdome
stands in overcoming our spirituall enemies;
and therefore you may challenge this *Covenant*
at his hands, when you are to wrestle with Sa-
than, or any temptation or lust, *L O R D*, hast
thou not said that thou wilt deliver mee out of
the hands of all mine enemies? Is it not a part
of thy *Covenant*? But, *Beloved*, that is not
all neither, there is a promise, and that is a part
of the *Covenant* likewise, that wee shall over-
come our outward enemies, thou shalt possesse
the gates of thine enemies; so farre as it is good
for us, as farre as *God* sees it meet, he disposeth
these in a different manner; but yet it is a part of
the *Covenant*, and therefore a man may goe
and challenge it at *G O D*s hands; *L O R D*, if it
be good, if it be fit, and meet for me to haue it,
thou hast promised it, I shall haue victory over
them also. So now you see what the *Covenant*
is: But now there is one maine generall, that
likewise is a branch of this *Covenant*, that is ge-
nerall to all the three, that is the giving of the
Spirit, it is a branch of the *Covenant*, as we see

1oel 2.

NEWV COVENANT.

383

Joel 2. which is repeated *Acts 2.* *I will powre out my spirit upon all flesh in those dayes, and your young men shall see visions, &c.* Beloved, know, that this was a part of the Covenant that was made with *Abraham*. It was expressed to *Abraham* in generall, *I will blesse thee*: afterwards there were severall branches of it, now one thing was expressed as a part of the Covenant, and then another; Among the branches, this was one, *I will powre out my spirit upon all flesh*, which is that which you haue likewise *Esay 44.* 3. *I will powre out my spirit as water upon the drie ground, and you shall grow as the grasse, and as the willow by the Rivers of Water.* Whereof that this is the meaning, *Peter* makes it good, *Act. 2.* And so likewise the great promise that our Saviour *Christ* made to them was, *I will baptize you with the Holy Ghost*, this promise was made before hee departed in the flesh, but it was fulfilled after, when he powred forth his Spirit. Beloved, this is that great part of the Covenant, that which comprehends the life of all the other three, that which makes us to doe all the rest, that which makes us Kings, and Priests, and Prophets, this powring out of the Spirit upon us, even as *Christ* himselfe was annoynted with the Spirit without measure, that he might be able to teach us, that he might be a Prophet, a King, and a Priest, that which enabled him to performe all these Offices, was the effusion of the Spirit upon him without measure: That which makes us able to bee parta-

Joel 2.
Act. 2.

Esay 44. 3.

Act. 2.

The giving of
the Spirit a
part of Gods
Covenant.

partakers of those three parts of the *Covenant*; is likewise the same spirit, wherewith wee are anoynted according to our measure. So much shall serue for this, namely, what the particular branches, and parts and priuiledges of the *Covenant* are.

Objections
against it.

The fifth and last is, the Objections that are made against this *Covenant*. There were two great Objections that *Paul* every where met with (for our scope is, that when we put all this together, that wee haue delivered about this *Covenant*, you may reade at leasure, *Rom* 3. & 4. and *Gal*. 3. and 4. and all the promises made to *Abraham*, and when you haue this, before you, you will be able then to understand it) I say, there are two great Objections that *Paul* every where met with.

1. *Obiect.*

The one is from the Law; Is it not said every where, those that obey the Commandement shall liue, and every promise is made still to them that feare the LORD, and keepe his Commandements? And therefore it is by the Law.

Ansiv.

The promises
are not to the
obedience of
the Law.

1

The Law was
after the pro-
mise.

2

Because wee
cannot keepe
the Law.

Nay, saith the Apostle, *Galat*. 3. it is impossible that it should be by the Law: for the Law was given 430. yeares after; the promise and *Covenant* was established with *Abraham* long before it; It cannot be now, that that which comes after, can disanull that which went before: But besides there is another great reason, and that is this, saith the Apostle, you were never able to keepe the Law, you could never
be

be saved, if you would haue it by the Law, to what end is the Law given then? *By reason of transgression*, that you might learne to know how impossible it is for you to come to *God*, to bee partaker of the Covenant any other way than by Faith; Saith hee, you might remember that *Adam*, when he was in innocency and perfection, was much stronger than you, yet did not keepe the Law; but, because that was easie for people to forget, the Law was given againe by *Moses* upon Mount *Sinai*, that the LORD by that meanes might re-minde you of the Commandement, and of your sinnes, and of the curse belonging to you, and therefore, saith he, when the Law was delivered, it was so terrible, that *Moses* himselfe did tremble; and therefore said the People, LORD, doe not thou speake to us any more, deliver not the Law to us any more, but let *Moses* come, and be as a Mediator betweene us, let him speake: For we are not able to see these fires, these burnings, we are not able to see this and liue. The meaning of it is this, the Law, if any man looke on it, it is so terrible, when *God* comes to speake to a Man in his Law, and in his Commandements, that there is nothing to be expected but death: That same fearefulnesse at Mount *Sinai*, was but onely an expresseion of that feare which the Law of *God* puts upon every mans conscience; And therefore when the People then desired a Mediator, that might speake, and that *God* might speake no more, another thing

was

The end of giving the Law.

What the terrors at the giving of the Law, did signifie.

was signified by it, that no man is able to come to God by yeelding obedience to the Law, but hee must needes haue a Mediator to goe betweene God and him.

Ob.

The other objection is from the Ceremonies of the Law; they were ready to say, We haue a Priest, we haue Sacrifices, we haue diuers washings and Rites, &c. Wee were wont to be saved by them, Why may wee not so still?

Answ.

The Covenā
of grace cloa-
thed with the
Ceremoniall
Law.

The answer to it is, That these were but the oldnesse of the letter; for indeede all these did but cloath the *Covenant* of Grace; the Covenant of Grace was delivered to the Iewes, the Ceremonies did indeede but set it out, they were but Types and shaddowes, by which it was exprest to the Iewes: the Iewes, by reason of their ignorance, were not able to see the bodie for the clothes, they were not able to see the signification of the spirit for the letter, they were not able to see the Sword for the sheath, the kernell for the shell; that is, they could not see *Christ* himselfe, the inward promises, but stucke in the outward barke and rinde of Ceremonies, in the shell of them, and so they became unprofitable; but indeede those Rites did nothing but cloath the Covenant of Grace, and set it forth to them. So much shall serue for the dispatching of these fiewthings.

Smile.

Now hence you see how those difficulties may bee answered, thar I mentioned before. For example, it is said, *the promise is made so the*
seed,

seede, yet the promise is made to us, and yet againe the Covenant is made with *Abraham*: How can all these stand together? The promises that are made to the seed, that is to *Christ* himselfe, those are these promises: *Thou shalt be a Priest for ever; and I will give thee the Kingdom of David, thou shalt sit in that Throne, thou shalt be a Prince of Peace, and the government shall be upon thy shoulder; likewise thou shalt be a Prophet to my People, thou shalt open the prison to the Captive, thou shalt be anoynted, &c.* and then shalt goe and preach to them: These are the promises that are made unto the seede.

The promises that are made to us, though they be of the same Covenant, yet they differ in this, the active part is committed to the *Messiah*, to the seed it selfe, but the passive part, those are the promises that are made to us; *You shall be taught*, you shall be made Prophets, likewise you shall have your sinnes forgiven, you shall have the effect of his Priesthood made good unto you, you shall be subject to his government, by an inherent righteousness that he shall worke in you, for you shall be made Kings: So the promise is made to us.

How is the promise made to *Abraham*? For it is said, *In thee all the Nations of the Earth shall be blessed.*

The meaning of it is, they are derivative promises, the primitive & Originall was made to *Jesus Christ*: But why is it said then, that

Quest.

Ans.

What promises are made to *Christ*.

The promises made to us passive.

Notes

that in *Abraham* all the Nations of the Earth shall be blessed : The meaning of it is this, there was none that ever was partaker of the promises, but the children of *Abraham*, and therefore they were derived from *Abraham* to all the men in the world besides, that ever haue beene since. Now what is it to bee a Childe of *Abraham*? Not to be borne of *Abraham* according to the flesh, but to be like *Abraham*: *You are the children of the Devill*: Why? You are like him. So that all that haue Faith, are the Children of *Abraham*: but more is meant than that; I say, all that doe partake of this promised *Messiah*, are derived from *Abraham* eyther derived from him, or ingrafted into him, one of these two, all that were saved before the comming of *Christ*, were eyther such as descended from him, or were ingrafted into the same Nation. But what doe you say of the Gentiles, that are now come in? How doe they receiue from *Abraham*? How can it be said, in *Abraham* shall all the Nations of the Earth be blessed?

You know, it is said, *Rom. II.* that the naturall branches were broken off, and the wilde Oline is ingrafted in: That is the reason likewise why the Law comes from *Sion*, the *Lera* will haue the Gentiles to be ingrafted into the stocke, as it were, hee will haue the Law proceede from *Ierusalem*. he will haue them put into that family as the Profelytes, and so were all Nations: for they received it from *Ierusalem*: For they had the Oracles of *G O D* committed to them,

all

Child of *Abraham*, what.

All that partake of *Christ*, derived from, or grafted in to *Abraham*.

Rom. II. 17.
How the Gentiles receiue the promise in *Abraham*.

all the Nations in the World received them from them, they drew the sap of knowledge from them, so that they were grafted in: Thus all the Nations of the World were blessed in *Abraham*, and *Abraham* was blessed in the seede it selfe.

But yet one objection is yet behinde, that is, how comes it to passe, that to be renewed in the spirit of our mindes, and to walke in the wayes of the *Lord*, in the way of regeneration, should be a part of the Covenant on our part, you shall repent and belceue, and be renewed and then you shall bee forgiven, &c. You shall haue the kingdome, and yet for all this, you see, it is a part of the Covenant on *Gods* part, saith the *LORD*, *Ezek. 36. 26. I will giue you a new heart, and a new spirit*, there is an expression of the Covenant, and yet it is a condition that is required on our part.

To this I answer briefly; The Condition that is required of us, as part of the Covenant is the doing of this, the action, the performance of these things, it is to repent, to serueth the *LORD* in newnesse of life, but the abilitie by which we are able to performe these, is a part of the Covenant on the *LORDS* part, to haue new hearts, and new spirits, whereby we are able to repent, and to *bring forth fruit worthy of amendment of life*; I say, the inward abilitie, the change of the heart, the renewing of us in the spirit of our mindes, the writing of the Law in the inward parts, that is a branch
of

Obiect.

Repentance a part of the Covenant on *Gods* part and ours too, how.

Ezek. 36. 26.

Ans.

The actions of Faith and Repentance ours, the power of doing them *Gods*.

of Gods Covenant, but the doing of this, the bringing forth the fruit of these inward abilities, of these inward habits and graces that are planted in us by the power of *Christ*, that thing is required in us. As for example, the very habit of Faith, the very grace and power of believing, that *God* hath promised to giue, it belongs to him, but to beleeue, to take the promises, to accept of *Iesus Christ*, and to receiue him, and the gift of righteousness by him, this is required as a condition on our part. And so much shall serue for the opening of this, and for this point.

Quest.

Ans.

How to know whether we be in the Covenant, or no.

I
By Faith.

Gal. 5. 5.

The next question wee had to propound to you, was this: How a Man should know whether he be within the Covenant, or no? You shall know it by this, How did *Abraham* know whether he was in the Covenant, or how will you know whether *Abraham*, or any other were? Saith the Text, *Abraham* beleeued *God*, and therefore *God* reckoned him as a Man that was righteous, and accepted him to bee a partaker of the Covenant: And so, if thou beleeue, it is certaine then, thou art within the Covenant: But how shall a Man know that? *Gal. 5. 5. Neither circumcision availeth any thing, nor uncircumcision, but Faith which worketh love.* If thou canst finde this now, that thou art able to take *I E S U S C H R I S T*, to take him as a Lord and *Saviour*, thou art able to beleeue all the Covenant of Grace, thou art by that put in to the Covenant.

But

But how shall a man know whether his faith be right or no? For, you know, there is a false, dead, and counterfeit faith: if it be right, thou shalt finde it to be of a working and lively nature, but many times we may be deceived in that. A woman many times thinks she is with child, but if shee finde no motion or stirring, it is an argument shee was deceived: So when a man thinks that he hath Faith in his heart, but yet he findes no life, no motion, no stirring, there is no worke proceeding from his Faith, it is an argument he was mistaken he was deceived in it: For, if it be a right faith, it will worke, there will be life and motion in it. As *Abrahams* Faith, you see, it enabled him to doe whatsoever *God* appointed him, to offer his sonne, to excommunicate *Ismael*, when *God* bid him cast him out, though he loved *Ismael* exceeding dearly, yet he did it, and did it readily; So, whatsoever else *God* bade him doe, here was a worke of Faith.

But yet a little further, a man may bee yet deceived in this, a mans Faith may worke, and an Hypocrite may doe many workes, if it be but bare working, a man may bee deceived, and therefore this is added further, it *workes by love*. A man may doe exceeding many duties, hee may suffer Martyrdome, he may give all to the poore, he may be a very diligent, Minister of the Gospell: For *Paul* faith, I may *speake with the tongue of Men and Angels*, I may *give my goods to the poore*,

F f

I may

How to know
if our faith be
true.

Simile.

True faith is
operative.

An hypocrite
may do much
without faith.

Doing duties
with love, a
signe of Faith.

I may give my body to bee burned, and yet if these great workes be done, *without love they are nothing*. But, on the other side, if you finde this, that you doe but the least worke, if it be but to give a cup of cold water, and doe it out of love, if you abstaine from one sinne, if you overcome any one lust whatsoever, that is neere and deare to you, because you love *Iesus Christ*, if you set your selves upon any worke, upon any employment and endeavour, and thy heart witnesseth this to thee, It is because I love the Lord, and desire exceedingly to please him, he is one that I would faine have communion with, my delight is in him, therefore I doe these workes; for it is my meate and drinke to doe his will; now thou art on a sure ground, now thou mayst know thou art within the Covenant: For thou beleevest as *Abraham* did, and therefore thou art within the Covenant, as he was; thou mayst know it, because thy Faith workes, and then thou mayst know that it workes right, because it is done by love.

2
By being graft
into Christ.

Well, yet there is another way to know this, that is, *in thy seede* (saith the Text) *shall all the Nations of the world bee blessed*: If a man be then ingrafted into this seed, into the *Messiah* once, then he shall be blessed, if once he belong to him. Well, how shall a man know that?

How to know
we are ingraft
into Christ.

If thou have received the Spirit of the Sonne; for whosoever is in *Christ*, hath received the Spirit of *Christ*, if he have not received the spirit of *Christ*, he is is not in him. Consider whether

ther you have received the Spirit of the Sonne, the Spirit of the promised seed, that is, whether thou art made like *Christ* by the Spirit: for the spirit will assimilate thee, and renew this Image in thee, he makes thee such another in some degree as he is, yea, he will not onely doe this, but he will witnesse to thee, that he is thy *God*, and that thou art of those that are partakers of the Covenant; and therefore this is the way to find it out, that is the thing I intend to insist upon, to finde out whether you have this spirit, you shall finde it, this is the great mark that the Apostle *Paul* insists upon, still in all his Epistles, by which a man may know whether he be within the Covenant or no, still it is this, we have received the spirit, and, the spirit seales us to the day of redemption, we are established and sealed by the spirit of promise. and we have received the spirit, which is an earnest, &c.

Now to know whether you have the Spirit, I wil commend these two places of Scripture to you to consider: one is, *Rom. 8. 15. You have not received the Spirit of bondage to feare againe, but the Spirit of Adoption, whereby you cry Abba Father: The same Spirit beareth witnesse with our spirits that wee are the sonnes of God.* The other you shall find *1 Iohn 5. 8. And there are three that beare record in Earth, the Spirit, the Water, and the blood, and these three agree in one.* If you would find out whether you have the Spirit of the Sonne, or no, you shall know it by these three?

Ancevidence
of being in
the Covenant

Rom. 8. 15.

1 Iohn 5. 8.

Tryall whether we have the spirit.

I
By that which goes before, Namely the spirit of bondage.

The Law worketh not without the spirit of bondage.
Acts 1.

Afflictions & judgements the execution of the Law.

1 Sam. 12. 9.
Ezra 10. 9.

In the Antecedents, the Concomitants, and the Consequents.

The Antecedent is the *Spirit of bondage*, for that of necessitie must goe before, so that if thou never hadst the Spirit of bondage, certainly, thou hast not yet received the spirit of the Sonne: For the Apostle speakes of it here, as the common condition to all Christians, they doe not receive the Spirit of bondage againe; you had it once, but now you have the Spirit of Adoption: I say, every man must have this spirit of bondage, and the ground of it is this, because no man can come to *Christ*, except the Law be a Schoolemaster to bring him to *Christ*, Now the Law is not a Schoolemaster, it teacheth no man, except the spirit of bondage worke feare, except the spirit of bondage put an edge upon the Law, put a Sword into the hand of the Law, to pricke the heart, to wound the heart, as it is said, *Acts 2*: this is the *spirit of bondage*: You may heare the Law, and the threatnings and curses applyed to you tenne thousand times over, and yet no feare be bred in you, except the spirit of bondage joyne with it, that makes it effectuell. Now in the Law are included judgements and afflictions, which are but the execution of the Law, sometimes it goes with the Law it selfe, sometimes with the judgement and afflictions, it is the Spirit of bondage that must goe with both; As for example, when it thundred and rained in Wheat-harvest, 1 *Sam.* 12. the people feared exceedingly; & *Ezra* 10. 9. when

when there was an exceeding *great Raine*, the people did exceedingly tremble, and, you know, in that Earthquake, though all were safe, *Act. 16.* and there was no cause why hee should bee so unquiet, yet we see how the goaler was amazed, his heart was wounded, this was not for these particular Iudgements, there might be a great Raine, there might be a great Earthquake and thunder in Wheat-harvest, and yet mens hearts little moved, but there went a spirit of bondage, that bred a feare in them, this is that, I say, no man can come to *Christ*, without the Law, either in it selfe, or in afflictions, which are but the executioners of it, and these are not effectually without the spirit of bondage.

And there is a very great reason for it; because otherwise we should never know the love of *CHRIST*, he that hath not knowne what the meaning of this spirit of bondage is, what these feares are, what these terrors of conscience are in some measure, knows not what *CHRIST* hath suffered for him, or what deliverance hee hath had by him; besides, he will not be appliable to *CHRIST*: But I will not stand more upon this. Hast thou not had the spirit of bondage? I say, surely, if thou hast not tasted of this, *Christ* hath not sowne the seede of grace in thy heart: doth any man sow before he hath plowed? Doth any man make a new impression before there bee an obliteration of the old? Before the heart be melted with the spirit of bondage, there is no sense of a new spirit, to make a new impression

Ff 3

upon

Act. 16.

Afflictions not
effectual with-
out the spirit
of bondage.

The spirit of
bondage tea-
cheth us to
know *Christ*
loue.

The spirit of
bondage in a
different mea-
sure on men.

upon it; I confesse it is different, it is sometimes more, sometimes lesse, but all have it, more or lesse; sometimes the Medicine goes so close with the revealing of sinne, and judgement, that it is not so much discerned: sometimes againe, *God* meanes to bestow upon some men a greater measure of grace, and therefore he gives them a greater measure of the spirit of bondage, because *God* meanes to teach them more to prize Christ, he means more to baptize them with the Baptizme of the *Holy Ghost*, and therefore he baptizeth them with a greater measure of the spirit of bondage, they shall drinke deeper of that spirit, because his intention is, that they shall drinke deeper of the spirit of Adoption: and therefore *CHRIST* takes it for an Argument, concerning the Woman, when hee saw she loved exceeding much, surely she had a great measure of the spirit of bondage, she was much wounded for her sins, there had beene exceeding much forgiven her, in her apprehension; and so was *Paul* exceedingly wounded. This must goe before.

3. Things goe
together with
the spirit.

I

The testimo-
ny of the
bloud of
Christ.

The things which goe together with it, are these three, the testimony of the *Bloud*, of the *Water*. and of our owne *Spirits*.

First, beloved, there is in the testimony of the *Bloud*, *There are three that beare record in the Earth, the Spirit, the Water, and the blood* though spirit be put first, as it is usuall amongst the *Hebrewes*., and in the Scriptures, to put the last first; Now if a man would know whether hee
bec

be in *Christ*, whether he have received the promised seed or no, let him consider first, whether hee hath beleaved in the Blood, that is, there is a word of promise, that faith thus to us: There is a Sacrifice that is offered, there is the blood of the Lambe shed from the beginning of the World, and this Bloud shall wash thee from all thy sinnes, when a Man stands to consider this promise, this promise hath two things in it, there is the truth of it, and the goodnesse of it; a Man doth, with *Abraham*, beleve the truth of it, he beleeves *God*, and faith, it is true, I beleve it; but withall, there is a goodnesse in it, and therefore, as the understanding faith, it is true, so the will faith, it is good, and he takes it, and embraceth it, and is exceeding greedy of it: For when the spirit of bondage makes a man feare, it empties a man of all righteousness, as a man empties a caske, that there is nothing left in it, it pulls away all other props and stayes from him. it leaves a Man in this case, that he sees nothing in the world to save him, but the Bloud of *CHRIST*, when a Man sees this, he takes fast hold of that, he will not let it goe for anything, and though it bee told him, you shall have many troubles and crosses, you must part with all you have, you shall have somewhat hereafter, but you shall have little for the present; he cares not though it cost him his life, if he may have this blood to wash away his sinnes, it is enough, this he layes fast hold upon.

Two things
in the promi-
ses of God,

Note.

When a man
is sayd to en-
ter into the
Covenant.

1. The testi-
mony of water

Ephes. 5.

When a man doth this, at that very houre he is entred into *Covenant*, hee is translated from death to life, he hath now received the promised seed, and he shall be blessed: For *God* hath said it, and sworne it, and it cannot be otherwise; and this is the testimony of the Blood, when a Man can say, I know I have taken and applyed the blood of *CHRIST*, I rest upon it, I beleeve that my sinnes are forgiven, I graspe it, I receive it, this is the testimony of the blood.

Now when a Man hath tooke the Blood, What? Shall he continue in filthinesse still, and walke after the lusts of his former ignorance? No, the *L O R D* comes not by blood only, but by Water also, that is, by sanctification, he sends the spirit of Sanctification that cleanseth and washeth his servants, that washeth away not onely the outward filthinesse, but the evill nature, the Swinish nature, that they desire no more to wallow in the myre, as before: For the *Lord* will not have a sluttish Church, and therefore, *Ephes. 5. Hee washeth the Church, and cleanseth it; he washeth every man in the Church from toppe to toe: There is not one place in the Soule, nor one place in the conversation, but it is rinsed in this Water; And then, when a Man comes to finde this, that he hath not onely found the blood of Christ applyed to him by Faith, but hath found that hee hath beene able to purifie himselfe, and by the worke of Christs Spirit joyning with him, when he goes about to purge himselfe, that helps to cleanse his*
con-

conscience from dead workes. This is the second testimony.

Now follows the testimony of our owne Spirits, which gathers conclusions from both these and saith thus: Seeing I have received the Bloud, and seeing I am able to purifie my selfe, I conclude, I am in a good estate, I am partaker of the *Covenant*: if a man could argue thus truly, it is sayd, *whoſoever beleeves ſhall be ſaved*, but I beleeve, that is the testimony of the blood only; but when a Man can say, I doe labour to purifie my selfe I desire nothing in the world so much, I doe in good earnest, this is the testimony of the water to this signe, and testimony of the blood, which shewes that it is true, that it is a lively hope: for he *that hath a lively hope, he purifies himselfe*, 1 *Iohn* 3.

But some man may say, This testimony of a mans owne spirit may deceive him.

I answer, it cannot, because though it be called the testimony of our owne spirit, yet it is a Spirit enlightened, a spirit sanctified with the spirit of *Christ*, and then that rule is true, 1 *Iohn* 3. *If our owne hearts condemne us not*; that is, if the heart of a man enlightened, if the heart of a man, with which the *Holy Ghost* joynes, if the heart of a man sanctified doe not condemne him, if he have the testimony of this spirit, that he shall be saved, he needs not doubt it, he hath boldnesse towards *God*, then againe hee must consider, this worke is the testimony of the spirit, the water, and the blood; and *these three agree*

3. The testimony of our owne spirits.

1 *Iohn* 3. 3.
Obiect.

Anſw.
The testimony of our spirits enlightened cannot deceive.
1 *Iohn* 3.

agree in one; it is not the testimony of the Spirit alone, but it is the testimony of the Water joy-
ned with it; if it were but the testimony of one,
indeed the ground were not good; but they all
agree in one: and therefore if thou have one sure
to thee, it is enough. These are the things which
goe before and accompany it.

The testimo-
ny of Gods
spirit.
Ephes. 1. 13.

Now followes the testimony of *Gods* Spirit;
which we shall see described, besides the places
I named to you, *Ephes. 1. Wherein after you belee-
ved, you were sealed with the Spirit of promise.*
When a Man hath beleeved, and tooke *I E S U S*
Christ; secondly, when he hath washed and pu-
rified himselfe, that is, he hath gone about his
worke, and so his own spirit gathers a testimony
hence, that he is in a good estate; after he hath
thus beleeved, then saith hee, comes the *Holy*
Ghost, and seales the same things unto you, that
is, the *L O R D* leaves a Man alone a while, as it
were, to champe upon the bridle, as I may say,
he lets a Man alone to some doubts and feares,
that so he may purge himselfe the more careful-
ly, but after a time, when a man hath put to his
seale that *God* is true, then the *Lord* seales him
againe with the spirit of promise, that is, the
Lord sends the spirit into his heart, and that spi-
rit gives witnes to him, and when he hath put to
his seale, that *God* is true, then the *Lord* puts to
his seale, and assures him that he hath received
him to mercy. You will say, What is the seale
or witnesse of the Spirit? My beloved, it is a
thing that we cannot expresse, it is a certaine
divine

Quest.
Answ.

The testimo-
ny of the spi-
rit, what.

divine expression of light, a certaine unexpressible assurance that we are the sonnes of God, a certaine secret manifestation, that God hath received us, and put away our sinnes: I say, it is such a thing, that no man knowes, but they that have it; you shall finde it expressed by all these places of Scripture, *Revel. 3. If any man will open to mee, I will come in and sup with him*: that is, when the Lord enters into a kind of familiarity with a Man, when he vouchsafes him so much favour as to come and sup and dine with him, as it were, and to dwell with him: And so, *Revel. 2. 17. To him that overcommeth will I give of the hidden Mannab, I will give him a white stone with a new name written in it, that no man knowes but hee that hath it*; that is, there shall be a secret privy token (as it were) of love given him, a secret marke of it, that there is no man in the world knowes besides. So, *Iohn 14. 21. If any man love mee, and keepe my Commandements, I will shew my selfe to him*; that is, hee shall have an extraordinary manifestation of my selfe, hee shall have such an expression of love and peace, that shall fill his heart with peace and joy, such a thing that no man knowes but himselfe. Beloved, this is the testimony of the Spirit. I confesse it is a wonderous thing, and if there were not some Christians that did feelee it, and know it, you might beleieve there were no such thing, that it were but a fancie or enthusiasme; but it is certaine, there are a generation of men that know what this seale of the Lord is; indeed you must

Revel. 3. 20.

Revel. 2. 17.

Iohn 14. 21.

The testimony of Gods spirit is better felt than expressed.

The witness:
of Gods spi-
rit is after the
testimony of
blood and
water.

must remember this, to distinguish it from all fancies and delusions; this Spirit comes after you have the Water and the Bloud, after you are beleevers, after you have purged your selves, and therefore if any man have flashes of light and joy, that witnesseth that hee hath received the promise, and that he is in the *Covenant*, and for all this hee have not the things that goe before it, hee may well take it for a delusion, saith CHRIST, *I will come and sup with him*: But with whom? With him that first openeth to mee. If thou open thy heart to the *Lord*, whensoever hee knockes, and comes to thee. And so, *To him that overcomes, I will give of the hidden Mannsh.* If thou bee one that art able to overcome temptations, and unruly affections, and sinfull lusts, thou mayest conclude, it is a true testimony that thou art not deceived, but if thou bee one that art overcome with every base lust, with every temptation, thou art deceived, if thou art perswaded thou art in good estate; This is not the witnesseth of the Spirit; For, *it is to him that overcomes*. So againe, *To him that loves mee, and keepes my Commandements, &c.* Now if thou be one that breakst the Commandements of *God*, that findest not that holy fire in thy brest, that findest not thy heart affectioned to him, and yet thou hast these great flashes of assurance, and thinkest thy state good, thou deceivest thy selfe, the *Lord* hath not shewed himselfe to thee, but it is a delusion; and therefore I say, consider it; and this is the consequent of it,
that

that hee that hath it is able to pray. So I will conclude all, hee is able to cry *Abba Father*. If thou have such an assurance of a good estate, & yet art not able to pray, thou art deceived likewise: for that is the property of the Spirit, it makes a man cry to *God*, and call him Father.

You will say, Is it such a matter? Every man can pray.

Beloved, it is another thing than the world imagines it to be; he that hath this Spirit, is mighty in prayer, he is able to wrestle with *God*, (as *Jacob* did) by the Spirit of Adoption, he *had power with God*, as it is said there, hee is able to prevaile with the *Lord*, and why? Because he can speake to him, as to a Father, he can *continue in prayer, and watch thereunto with all perseverance*; he can speake to him as one that hee is well acquainted with, he can not onely speake remissely, but he can cry *Abba Father*, that shewes fervencie in his prayer; there is no man in the world that is able to doe it besides. We see a description of other men, *Esa. 33. 14.* when they are troubled, they are not able to pray indeed, they may have formes of prayer, that they may use in times of peace, but let any great trouble come upon them, let them be put to it, and you shall finde they are not able to doe it: but they runne away from *GOD* as fast as they can at that time, they are not able to come and say, *Thou art my Father*, I beseech thee heare mee, I beseech thee pitty me and forgive mee: No, but they tremble at *Gods* presence,

How to know whether wee have the witnessse of the spirit.

Quest.

Ans.

A spirit of prayer a greater thing than men thinke.

Esa. 33. 14.

None bold with *God*, but his children.

Wicked men
run from God
in trouble.

Iob 27. 8, 9, 10

Note.

as the Thiefe doth at the presence of the Iudge; *the sinners in Sion are afraid* in that day when God comes, at the day of visitation, the sinners in Sion are afraid, &c. *for who shall dwell with devouring fire?* that is, they tremble at such a day, when the day of death comes, when God begins to shew himselfe to them, in the fiercenesse of his wrath, when he begins to come neere them in the day of visitation, then they fly from him as one would fly from devouring fire, they fly not to him, as one would fly to a mercifull Father, that is ready to heare them, and helpe them, but they fly from him as fast as they can, as one would fly from everlasting burning. The like place you haue, *Iob 27. 8, 9, 10. For what hope hath the Hypocrite when hee hath heaped up riches, when God shall come and pull away his soule? Will God heare his prayer when he cries, &c? Will hee call upon God at all times?* A wicked Man may make some shew of prayer to God in time of health, and in time of peace, but at that time, saith he, when he hath spent his time in gathering riches, in heaping them up, and GOD comes upon him suddenly, and shall pull away his soule, he teares and rends it from him, (for so the word signifies in the Originall) that is, he is not willing to resigne it into Gods hands, as the righteous Man doth, but he is busie about his wealth, and God surprizeth him, and rends his Soule from him: What will he doe in this case? Will he pray? saith *Iob*: No, he gives two reasons, *Hee hath no delight in the Lord, he never*

never loved the *Lord*, there is no such love betweene the *Lord* and him, as there is betweene the Father and the Childe, betweene the Husband and the wife, he never had the spirit of a son, hee cannot pray, for he delights not in *God*.

But he doth pray sometimes?

Yea, for some fit, it may be, in some extremitie, he may cry as a Thiefe at the Barre may cry to the Iudge, (as he doth sometimes exceeding hard) not because he loves the Iudge, but it is a cry that comes from extremitie, and it is but in extremitie, and by that the falsenesse and hypocrisie of them is knowne: So an hypocrite may cry in the time of extremitie, but it is a cry, it is not a prayer, and it is but in the time of extremitie, it is not at all times that he doth it, he is not able to doe it; For the *Lord* is a stranger to him, he looks upon the *Lord*, as upon a terrible Iudge; And therefore if thou wouldest know whether thou hast the spirit of the sonne, first thou shalt know it by that which went before; secondly, thou shalt know it by that which goes together with it, the testimony of the Bloud, the testimony of the Water, and of thine owne Spirit.

Thirdly, thou mayst know it by this, by the Consequent, it makes thee able to pray, and in the time of extremitie it makes thee able to goe to *God*, as to a Father, when another flies away from him, as from everlasting burnings.

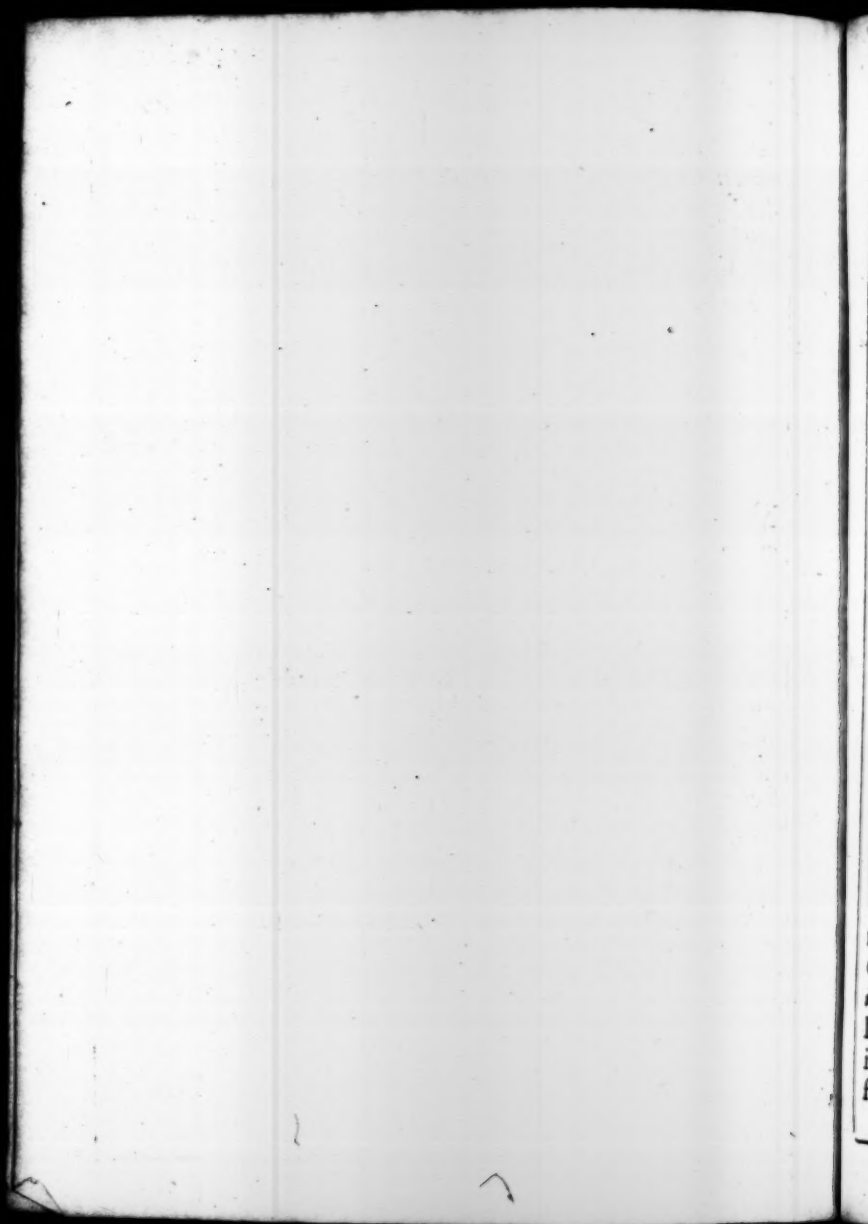
So much shall serve for this time.

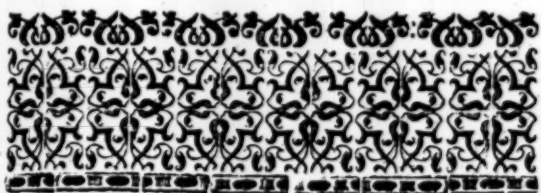
FINIS.

Obiect.

Ans.

Wicked men come not to *God* out of love to him, but are forced by their owne extremitie.





THE
THIRTEENTH
SERMON.

GENESIS 17. 2.

And I will make my Covenant betweene mee and thee.



HE point which wee were in handling, was this, How a man may know whether he bee in the *Covenant*, or no? I tolde you, there are three wayes to know it. Let a man consider how *Abraham* came into the *Covenant*; *Abraham* beleevved God, and it was imputed unto him for righteonsnesse. If thou beleeve, then thou art within the *Covenant*; but it must bee *saith that worketh by love*; if it bee a faith which workes not, it is but a dead faith,

Gg

and

How to know
whether wee
are in the Co-
venant or no.

and if it do worke, yet if it worke not by love the Lord regardeth it not: it is true, it is faith that layes hold upon the *Covenant*, but it works by love, faith is the point of the Compasse, that fastens upon the *Covenant*, but love is the other part, that goes about, that doth all the businesse, it is that which keeps the Commandements, it is that which quickens us to every good worke.

2
If we have taken the promised seed.

The second way to know whether we are in the *Covenant*, or no, is, to consider whether we have taken the promised seed; for in him shall all the Nations in the world be blessed. How shall we know that? If we have the spirit of the Sonne, that is knowne by the Spirit it selfe, *the spirit beares witnesse*, the witnesse of the Spirit, as I told you, it is knowne by that which goes before it, by that which accompanies it, and by that which followes after. This is the point that we were in handling, and we were broken off in the midst of it; we will recall it a little, and deliver it somewhat more distinctly unto you, than we could do then for haste.

Rom. 8. 15.

First, I say; whosoever hath the spirit of the Sonne, he must have, before it, *the spirit of bondage*: Rom. 8: 15. *You have not received the spirit of bondage againe to feare; but you have received the spirit of Adoption.* As if he should say, there are none, but first they receive the spirit of bondage: for there is no man can come to *Christ*, except the Law be his Schoolemaster.

ster, and the Law is not effectually without the spirit of bondage, neither the Law in the threatenings, nor in the judgements, which are the executioners of those threatenings: you may heare the Law opened to you a hundred and a hundred times; that is, the particular finnes of which a man is guilty, described; yea, the particular judgements; yea, the LORD may follow you with afflictions and crosses, yet except there be a spirit of bondage to worke together with these, it will never mollifie an obdurate heart.

And therefore, my beloved, you must make this account, if you have never beene affrighted with the terrours of GOD, if you have never beene put into any feare by the spirit of bondage, be assured that you have not yet the *spirit of Adoption*. If men would have looked to the *brazen Serpent*, without being stung of the fiery Serpents, God would have spared the spirit of bondage; but who doth it? or who is able to doe it? Wee bee all in a dead sleepe, and except we be wakened with the *terrours of the Almighty*, there is no man would seeke after *Iesus Christ*; wee may preach the Gospell long enough; and men for the most part turne the deafe eare to us, till the *Lord open their eares by afflictions*, and especially, by the *spirit of bondage*; it cannot be, but there must be some precedent worke, wee will not come home to the *Lord* without it. Wee doe all as the Woman that had the bloody issue, as long

He that never had the spirit of bondage, hath not the spirit of Adoption.

Simile.

None come
to Christ, till
all other
meanes faile.

Simile.

as she had money in her purse, or that there were Physicians to go to, that she had ability to have them, she would not come to *Christ*; but when she had spent all, when she saw there was no more hope, then she comes to *CHRIST*, and was healed of her bloody issue: so doe we, so long as we can live in sinne, we consider not the greatnesse nor the darkenesse of the disease, but if we can but subsist with it, we goe on we come not to *CHRIST*; but when we are spoyled of all by the spirit of bondage, when we are put into feare of death, that is it that brings us home to *Iesus Christ*, and therefore wee must make account of it as a generall rule, there must be such a spirit of bondage to bring us home: we doe in this case as *ioab* did with *Abalom*, when hee lived in the Court in ease and pleasure, he would not come at *Abalom*, he might send againe and againe, but he would not come at him, till his Corne was set on fire, and that brought him: So, unlesse there bee some such crosse as may make an impression upon us, such a crosse as hath the spirit of bondage joyned with it, to cause it to wound our spirits, (as it is sayd, *they were pricked in their hearts when they heard Peter*) I say, we could not come home unto the *LORD*, we must have such an *avenger of blood*, to pursue us, before we seeke to the *Citie of refuge*. And therefore consider, whether thou hast tasted of this spirit; and withall, you may observe this by the way,

way, that when *God* doth write bitter things against a man, it is not a just cause of dejection: for that is a signe that *God* is beginning a good worke in thee. Seeke not to put it off, and to thinke it a miserable thing to be under such a bondage as this: no, but make this use of it, let it bring thee home to *Iesus Christ*. And here, by the way, that men may not be deceived in this and say, Alas, I haue not had this spirit of bondage and feare, and therefore I feare I am not right.

Beloued, you must know for what end the *Lord* sends it: he sends it for these two ends, and by that you shall know whether you haue it or no; for if thou hast the end once, if the effect bee wrought no doubt but thou hast had the cause that produceth that effect.

One end is to bring us home to *Christ*; if thou finde thou hast tooke *Iesus Christ*, it is certaine there hath beene a worke of the spirit of bondage upon thy heart, if thou finde thou art willing to take him upon any Conditions, that thou art willing to deny thy selfe, thou art willing to serue him, to loue him, and to obey him.

And a second end is, *GOD* sends his Spirit of bondage, that thou mightest know the bitterneffe of sinne, and learne to abstaine from it: that thou mayest learne to tremble at his Word, for the time to come, *I looke to him that is of a contrite spirit, and that trembleth at my Word*: that even

Note.

Obiect.

Answ.

How to know we haue had the spirit of bondage.

1

By our taking of *Christ*.

2

By our apprehension of the bitterneffe of sinne.

The spirit of
bondage is
not to satisfie
for sinnes past
but to prevent
sin to come,

That which
accompanies
the spirit,

as parents doe with their children, they would never afflict and correct their children for that which is past, but their end is for the time to come, that they may not commit the same fault againe; otherwise, I say, the parent would not lay any affliction upon the childe; so the Lord hath this very end in sending the spirit of bondage, thou must not thinke it is for thy sinnes past, that there may be a kinde of satisfaction made for them, that is not the end, but the end is, that thou mightest know the bitterneesse of sinne for the time to come, that thou being scorched once with it, thou mightest not easily meddle with it againe, and therefore if thou findest this to be thy case, thou hast so farre tasted the terrours of the Almighty, that thou dardest not adventure upon sinne, thou standest in awe of the LORD, that thou dardest not be so bold with sinne as thou hast beene, thou dardest not meddle with the occasion of it, that thou dardest not come neere it; I say, if thou finde such a tenderneesse of conscience in thy selfe, if thou finde that that sinne is made terrible to thee that thou diddest despise before, (for it is the propertie of a carnall man to despise his waies) I say, if this be wrought in thee, defer not, make not dainty of applying the promises, because thou hast not received the spirit of bondage: for thou hast the effect, therefore thou needest not doubt, but that thou hast the thing. This is it that goes before.

That which goes together with it, I shewed you,

you, then is the witnesse of the blood, and of the water and of our owne spirit; there bee three that beare witnesse in earth, *1 Ioh. 4. the spirit, and the water, and the blood*: by spirit there, is meant our owne spirit enlightened, by blood is meant justification, by water is meant sanctification; so that these goe together with the witnesse of the Spirit.

1 Ioh. 4.

The first is the witnesse of the blood; that is, when a man is humbled, when a man is broken with the spirit of bondage, then hee beginnes to make out for a pardon: when hee sees he is arrested, as it were, when he is shut up, as that phrase is used, *Gal. 3.* and sees what a debt is required of him, and he is not able to pay the least farthing, now hee beginnes to looke out for a suretie, now hee beginnes to hunger and thirst exceedingly after *Christ*, now he is not content onely to watch with him, to serue him, and to obey him, but hee is willing to part with his life, and all that he hath, upon that condition. Now when a man is in this case, when the *Lord* beginnes to shew him the blood of his Sonne, he begins to open a little crevis of light; and to shew him the new Testament in his blood, that is, the New Testament confirmed in his blood-shed for many for the remission of sinnes. I say, he begins then to looke upon the promises, to consider such promises as these, *Come to mee, all ye that are weary, &c.* and, *If any man sinne. wee haue an Advocate*, and let whosoever will, come and take of the water of life freely: and, *Goe,*

1. The witness of blood.

We looke on
the promises,

I

As true.

Gal. 3.

2

As good.

and preach to every creature under Heaven, and tell them, if they will beleue, and take my Sonne, they shall be saved. I say, these are all promises made in the blood of *Iesus Christ*. Now he begins to consider these promises, and he begins first to thinke, What? are these promises true? Yes, surely they are most true, they are confirmed with an oath, they are confirmed with the blood, with the death of the Testator: a mans Covenant, after it is once made, and the Testator is dead, *Gal. 3.* no man addes to it, or takes from it. Now when a man considers this, Are these the promises of the Lord? hath hee confirmed them with an Oath? are they confirmed with the blood of the Testator? Certainly, they are most true, I cannot doubt of them: but when he begins to consider, As they are true, how fit are they for me? what is the goodnesse of them? They are also exceeding good, there is nothing in the World so excellent, so precious, so sweet, and so comfortable, as these promises bee: I say, when he hath done these two, when the understanding saith they are true, and beleeueth them, and when the will saith they are good, and embraceth them, at that very instant, *salvation is come to thy house*, and to thy heart; I say, *Christ Iesus* is come to thee, at that very instant he hath made a Covenant with thee, though perhaps thou see him not at that time, (as *Mary* could not see him, but tooke him for the Gardiner) but, I say, at that time thou art translated

lated from the *Covenant* of Workes to the *Covenant* of Grace.

But you will say, How comes this blood to be a witnesse?

Quest.

Ans.

How the blood of Christ is a witnesse.

It is a witnesse in this manner : when a mans spirit shall consider the promises, and ponder them well, and shall say thus with himselfe ; Well, I haue applyed these promises, but upon what warrant, upon what ground haue I done it ; every body will be readie to apply the promises of mercy and forgiveness, but what warrant haue I to apply them ? to know upon what good ground I lay hold of these promises ? Then a man considers with himselfe the promises, they are sure, they are cleerely and distinctly set downe in the Word ; hee considers, to whom these promises are offered, to those that are unrighteous ; *The LORD justifieth the righteous*, euen to *Publicans and Harlots, to sinners*, such they were that came to CHRIST, to such the promises were offered. Well, I know, I am an unrighteous man, and therefore the want of sorrow and contrition, and the want of holinesse, and the want of tendernesse of heart in the beginning, shall not exclude mee: for they are promises that are made to the unrighteous, to the unclean and polluted, to the hard-hearted, such they are at the first, to whom the promises are made. But what doth the Lord require of those ? That they thirst : *All that thirst, come* : Now I finde an extreme thirst I would

To whom the promises are made.

Thirsting after Christ required.

I would dye that I might haue *Christ* and his righteoufnesse. Is this all? No, it is required further, that when thou art come in, thou take this resolution, now I will serue him, now I will loue him, now I will obey him, I will be content to take *Iesus Christ*, for better, for worse, I will be content to deny my selfe, to take up my Crosse, to follow him in all his wayes. When a mans spirit hath pondered this well, when he hath looked on the blood of *I E S U S C H R I S T*, and the promises, and sees himselfe qualified upon this, he saith, surely, these promises belong to mee, this is the witnesse of the blood.

2. The witness
of the water.

Then followes the witnesse of the water; for the blood hath a double vertue in it, it hath not onely the vertue to deliver us from the guilt of sinne, to cause the *Lord* to passe over us; when hee sees the sprinkling of the blood upon our hearts, and upon our persons, but there is more, it hath a cleansing vertue in it, it clenseth the conscience from dead workes; and so hath faith, it hath not onely vertue in it to receiue, and to digest and to take the promises, but it hath an abilitie to worke; as the hand, you know, hath two offices, it hath an office to receiue, and to take, and likewise it hath abilitie to worke: *Bel-ved*, these are never disioyned, the blood never washeth from sin, but likewise it clenseth the conscience from dead workes; faith never receiues the promise, but it workes likewise: indeed for the receiving part; we re-
ceiue

ceiue all *alike precious faith* ; but for the working part, there is much difference: you know a weake hand is able to receiue as well as a stronger, but a stronger can doe more worke: therefore as faith growes more, so it workes more. Some men haue a more working faith than others, though, as it is a receiuing faith, he hath it alike: therefore thou mayest consider this with thy selfe, If I haue the testimony of the blood, I haue also the testimony of the water, that is sanctification joyned with justification; CHRIST came not by blood onely, but by water also: if the spirit of a man looke on this now, and can say, I see I am *renewed in the spirit of my minde*; I see I am washed from my filthinesse, I see my conscience is in some measure cleansed from dead workes, then he may conclude with himselfe, surely I am in the state of grace, I am in the *Covenant*. And this is the witnesse of our owne spirit, and the witnesse of the water, and of the blood. But when this is done, it may be the *Lord* continues, yet, at some fits, to write bitter things against thee, he seemes to cast thee off, he seemes to wound thee sometimes with the wounds of an enemy? This the LORD many times doth, that he may put us to it; he turnes the deafe eare, that hee may try what we will doe: when the spirit of a man hath now these testimonies, and yet hath not rest, though it haue them on good ground, (for I meane not the naked spirit of a man, but his spirit enlightened and sanctified by

Faith, as it receiues, is alike in all.

Why the Lord speakes not peace alwayes to those that are in Covenant with him.

We must trust
Gods promise
though wee
want peace.

The seale of
Gods spirit.

Ephc. 1. 13.

Rev. 3.
Ioh. 14. 21.

by the *Holy Ghost*) yet when hee hath good ground, and faith thus with himselfe, Yet for all this, I will trust him, I haue his sure Word for it, I haue his promise, I know that *Heaven and earth shall passe*, rather than any promise of his shall passe. Now when the *Lord* seeth a man beleieving thus, and trusting him upon his bare Word, then the *Lord* goes a step further with him, and seales the same things to him with the *spirit of promise*, (as I shewed before out of *Ephes. 1. 13. In whom after you beleaved, you were sealed with the spirit of promise*) when you put to your seale that God is true, God then comes and puts to his seale, hee giues you the spirit of promise, and assures you that it is so; that is, he doth by his owne Spirit say to a mans soule, *I am thy salvation*. My Beloved, this is a certaine expression of the *Holy Ghost* to the soule of a man, that we know not how to expresse to you: therefore it is called the *bidden Mannah*; it is called a *white stone*, with a new name written in it, that no man knowes but hee that hath it, a certaine manifestation of *Christ* to the soule, a certaine divine light, a certaine secret token of his loue, whereby *Christ* manifests himselfe to the soule of man, that which the Scriptures call *supping with him*; *I will come and sup with him*; *Rev. 3. & Ioh. 14. 21. I and my Father will come to him, and I will manifest my owne selfe unto him*; this is the witnessse of the Spirit, that when the witnessse of our owne spirit is somewhat obscure, wee may then say,

Lord

Lord, *thou now speakest plainly*, now there is no question. My beloved, this is the witnesse of the Spirit; that thou be not mistaken in it, still remember this, that it is given to *those that overcome*; if thou be overcome of every thing, of every small temptation, if thou bee overcome with a blast of praise, with a little pelfe and wealth, dost thou thinke now thou hast got the *white-stone*, that *Christ* gives as the witnesse of his Spirit? No, it is to those that overcome, and so it is to those that open; if thou be a stubborne servant, that *CHRIST* may come againe and againe, and knocke at the doore, and tell thee of such a sinne, that thou liest in, and of such a duty that thou neglectest, and yet thou carriest thy selfe like a stubborne servant, that will not heare him, if thou doe, thou wilt not goe about the worke that he hath appointed thee; dost thou thinke he will come in and sup with thee, when thou wilt not open to him? No, it is not *Christ* that sups with thee, but it is a delusion of Satan. But how shall we know this? These are the things that accompany the Spirit: but now for the Consequents of it, they are these fixe.

First, there followes a spirit of prayer, that goes together with it, prayer in the perfection of it is not a lip-labour, no, it is not a putting up of petitions onely, be they never so excellent, it is not a crying to the LORD: for other men may do so, but it is when a man can come to God with confidence, because he knowes him

to

Who they be
that have the
witness of
the Spirit.

Six consequents of the
Spirit:
1. A spirit of
prayer.

to bee his Father, because he hath beene acquainted with him, because he hath received the Spirit of the Sonne. that tells him in plaine termes he is his Father: when a man can come with holy affection to the *Lord*, this is the spirit of prayer; a wicked man, as we shewed out of *Iob. 27.* when *God* comes to him and rends and teares his soule from him; that is, he parts with his soule unwillingly, when *God* puls on the one side, and he on the other, when *G O D* puls away his soule, he saith, will the *L O R D* heare him, when he cryes to the Almighty? *Nö*; for hee doth not pray, it is indeede a cry, a man in extremitie may cry hard, as a theefe at the barre, hee cryes hard, not because he loves the judge, or hath any confidence in him if it were not for the extremity, hee would not doe it at all, saith he, he prayeth not, hee doth not delight in the Almighty, he goes not to him as to a father, and it appeares hence that were there not such an extremity, hee would not pray: for hee will not pray at all times.

2. Love to
God and
Christ.

Love comes
I
From know-
ledge.

Secondly, it breedes love; wheresoever the witnesse of the spirit is, alwayes there followes it love towards *G O D*, and *Iesus Christ*: for it cannot bee otherwise, all love comes from knowledge; now when a man hath seene *Iesus Christ* indeed, that is, when the *Lord* hath shewed his owne selfe unto him, when he hath drawne neere to a man in the witnesse of his Spirit, when he hath manifested himselfe, it can-

cannot he but a man must love him. What is the reason that we shall love him perfectly in heaven, but because we shall know him fully? any man that knowes him in part here, loves him in part, and therefore if you have ever knowne the *Lord*, if he have thus shewed himselfe, it cannot be but thou shalt love him.

Besides, love comes from kindnes and goodnesse of one that hath shewed love to us, love begets loue, as fire begets fire. Now when this was thy case, when thou wast a man expecting nothing but death and hell, and the wrath of *God*, and the *L O R D* hath come, and spoken kindly unto thee, as it were, the *L O R D* hath come and spoken to thee, when thou wast to die, and hath sayd, *thou shalt live*, when he hath overcome thee with kindnes, as it were, it cannot be now but that thy heart should be affectioned towards him, as *David* saith, *Psal. 18. Lord I love thee dearly*, for, *when I was in distresse, thou didst heare mee*; so, when a man hath felt the terrours of the Almighty, when he hath lyen under the spirit of bondage, for a time, when he expected nothing but death, and condemnation, and the *Lord* hath shewed mercy and loving kindnesse unto him, love will follow.

Thirdly, thou shalt finde this follow upon it, likewise; if thou have the spirit of Adoption, it will set thee on worke, to cleanse thy selfe as, *1 Cor. 7.1.* see a notable place for this purpose; saith hee, *if you have such promises*, that is,

2

From kindnes

Psal. 18.

3. Cleansing a mans heart.

1 Cor. 7.1.

A tryall of
having the
spirit,

1 Iohn 3.

Heb. 10. 22.

False comfort
breeds sinfull
security.

is, the promise of grace, and of forgivenesse, and of the pardon of sinne, if you have applyed them indeed by the Spirit of Adoption, then you will *cleanse your selues from all pollution of flesh and spirit.* So, by this thou mayst know whether thou hast the Spirit of Adoption, whether thou hast applyed the *Covenant* of Grace, and the promises of it, indeede, and in good earnest, or no: this will certainly follow, thou wilt cleanse thy selfe: but if thou finde now that thou wallowest in thy lusts, in thy filthynesse, that thou art not yet washed from thy sinnes, and from thy Swinish nature, be assured thou hast not yet applyed the promises, thou hast not yet the Spirit of Adoption, be assured if thou hast any hope, it is not a true and lively hope, it is but a false and dead hope: for, if it were a true and lively hope, 1 Iohn 3. it would set thee aworke to purge thy selfe, and therefore *Hebr. 10. 22.* you see the difference there betwene the assurance of faith, and of presumption, *Draw neere in full assurance of faith: What then? having your hearts sprinkled from an evill conscience, and your bodies washed in pure water.* If it bee assurance of faith, it hath alwayes this following with it, the heart is sprinkled from an evill conscience; but if it be a presumptuous, a false assurance, upon false grounds, there followes no such cleansing, no such watchfulness. This is such a rule, that will not deceive you, those that have but false flashes of comfort, they grow secure after them, these breed

breed carelesnesse, they are more bold to commit sinne, they walke loosely, and are apt and ready to say, I doubt not but it shall be well enough with me; But those that have assurance indeed, it makes them much more diligent, and solicitous, and carefull to please the LORD in all things; For it is as a feast to him, when *Christ* leads them into his Cellar, as it were, and makes a mans heart glad with *Flaggons of Wine*, that is, with the consolations of the Spirit; I say, it quickens him, and makes him zealous, and ready to every good worke; when he hath once tasted of this Wine, his case is like *Elishues*, he cannot hold in, but hee must breake forth into good workes, into holinesse of life. A man walkes in the strength of such a testimony of the Spirit for many dayes, for many yeeres, so farre it is from making a Man remisse in the wayes of God.

Fourthly, that which accompanies it, is peace and joy, *Rom. 15. 13.* the Apostle prayes that they may be filled with peace and joy, through believing: as if he should say, if thou beleewe once indeed, joy will follow; And therefore you know it is called the joy of the holy Ghost, that is, when once a Man receives the witnesse of the Spirit, there followes a wondrous quiet, and peaceablenesse, and calmenesse in the heart. Beloved, it is with every sonne of Adam, as it was with Adam; When hee had lost the Image of GOD, there followed trouble and horreur of his conscience, till that Image was

4. Peace and joy.
Rom. 15. 13.

Hh

recovered,

Psalme 3.

Note.

recovered, his heart was never fully at peace; but as soone as hee was recovered, the heart recovers the former joy that *Adam* had, that former quiet, and peace, and comfort, that *Adam* had in that innocencie, he hath it in a measure: So, when the LORD returnes againe to a mans spirit, (if it be his returning, and no delusion) I say, there ariseth a certaine peace in the Soule, and joy that no worldly man ever tasted of, that they never understood, nor knew the meaning of; a certaine peace and joy that goes beyond all worldly joy whatsoever, that which *David* called the *Shining of Gods countenance*, *Psalme. 3.* and, *Beloved*, one good looke from God is worth more than all the wealth in the world, yea, then the very corporall presence of *IESVS CHRIST*; and therefore *CHRIST* tells his Disciples, that they should be great gayners by losing of him: for, saith he, you shall get this by it, *I will send the Comforter, the Holy Ghost*, and he shall fill you with peace, and joy, this shall bee much better for you, than if I should bee with you still; It is better that *CHRIST* should dwell in our hearts, than in our houses; It is better the LORD should bee with us in his spiritual comforts; than with his corporall presence; And this comfort, I say, every man receives, as soone as he receives the Spirit, hee receives *Peace that passeth all understanding*. But now, when a Man hath received this joy, and this peace, when hee is lift up into the third

third Heaven, as it were, What followes upon this ? Will he be lift up, and puffed up with all this ? Oh no, it is impossible : and therefore in the fift place, this accompanies it, there followes an exceeding great humility, a man is never so humble as after hee hath received the spirit of promise ; It is very exceeding certaine that no men in the World are so vile in their owne eyes, as those to whom the *Holy Ghost* hath borne this witnesse: there is a place for it, that puts this out of all doubt, *Ezek. 36. 31.* when the *Lord* saith, *hee will powre out his spirit upon them, and give them a new heart, and a new spirit; then, saith hee, then at that time, when you have received the spirit of adoption, and I have made my Covenant with you, then you shall consider your owne deedes that were not good, and you shall acknowledge your selues worthy to bee destroyed for your iniquities and transgressions; The new Translation, you shall loath your selues; that is, a man shall be exceeding vile in his owne eyes. Presumption alwayes puffes up a man, it brings him into a better conceit with himselfe; But this puts him quite out of conceit with himselfe; the neerer the *Lord* drawesto any man, the more rottennesse he finds in his bones; As, we see, when the *Lord* came neere unto *Iob*, then hee abhorred himselfe in dust and ashes: Because the *Lord* comes alwayes with a bright light, as the Sunne doth, that shewes a man the corruptions that bee in him, that he never saw before, that he wonders*

g. Humility.

The best men
worst in their
owne eyes.
Ezek. 36. 31.

Note.

What it is
that makes
good men
vile in their
owne eyes,

at himselfe, that he hath lived so long with himselfe, and yet knowes himselfe no better: this is the case of every man, when the L O R D comes home to him, it humbleth him exceedingly; and therefore consider, whether thou be thus vile in thine owne eyes, whether the spirit of humility have gone together with it.

6. Not to receive the spirit of bondage againe.
Rom. 8. 16.

And last of all; to end this point, this will follow upon it, though it be a negative, those that have the spirit of Adoption, they never receive the spirit of bondage againe, *Rom. 8. 16.* *You have not received the spirit of bondage againe to feare:* as if he should say, this is the condition of all the Saints, you have tasted of it, that is the common condition, and that you must looke for, and saith he, this testimony you have; (for it is the Apostles scope to give them a testimony of their good estate, that they were within the Covenant, that they were under grace, saith he) by this you shall know it, you have not received the spirit of bondage againe, as if he should say, should you ever receive the spirit of bondage againe, you were not under grace: for it is impossible. So likewise you see an excellent place for this, *Gal. 3. 26.* *Wherefore the Law is a Schoolemaster to bring us to Christ, that wee might bee made righteous by Faith: But after Faith comes, we are no longer under a Schoolemaster.* There is no man comes to Christ, but the spirit of bondage is first a Schoolemaster to bring him, that is, the Law must set him hard tasks, that he is not able to performe, and then he

Galat. 3. 15.

How the Law
is a Schoole-
master.

hee lues to *Christ*, as a weake Scholler doth to a Schoolemaster, and desires him to performe it for him, this brings him to *Christ*; but, saith he, when you are once come to *Christ*, when Faith comes, we are no more under a Schoolemaster, a Man never comes under the Law againe.

But, you will object, Was it not *Iobs* case? did not the *Lord* write bitter things against him, and he was a just Man, and one that feared *God*? Was it not *Dauids* case? Were not his bones broken, as he complaines, after the committing of the sin of Adultery? Doe not many finde by experience, that *God* hath wounded them sometimes with the wounds of an enemy, and hath seemed to cast them off, even after they haue received the spirit of Adoption?

Beloved, to this I answer, it is very true, there are some awakings that a man may haue, a Man may be put into a great feare after hee hath received the spirit of Adoption, he may tremble exceedingly at the wrath of *GOD*; I say, all this he may doe, yet he never receiues the spirit of bondage againe, that is, hee never comes to this, to be to *God* as a servant is to a hard Master, but alwayes this perswasion is in him, that *God* is his Father, and still he hath the affection of a sonne, and still he hath that opinion, that *God* is his Father, that affection never weares out of him, he never comes againe to looke on *God*, as the Theefe looks on the Iudge, he never comes to bee such a stranger to the *Lord*, so as to flie from him: for the spirit

Quest.

Ans.

Though the Saints may haue feares & terrours after Conversion, yet they receive not the spirit of bondage againe.

The spirit of
bondage,
what.

of bondage is nothing but this, when it makes a Man to feare the *Lord*, and to tremble at him exceedingly, as a Man doth at the wrath of a Iudge that hee thinkes will condemne him; though he may in extremitie say, *Lord*, why hast thou forsaken me? Yet there goes a secret spirit of Adoption, that never leaues him altogether, though there bee some mixture with this, to awaken him, and to quicken him, and to cause him to come home to *Christ*: for that is the end still, even as a Man is brought home by the spirit of bondage at the first; So, when a Man steps out from *CHRIST*, and begins to grow wanton, when he will runne out from the *LORD IESVS*, and will not keepe close, the *Lord* sends the same Spirit againe to bring him in; the Spirit doth its worke againe; but as he was never wholly out, so he never hath the full worke of the spirit of bondage. So you see, this is the second meanes to know whether we be in the *Covenant*.

Now followes the third meanes of knowing whether we be in the *Covenant*, and that is this, you see, this is a part of the *Covenant*, *Heb. 8. You shall know me from the greatest to the least, and I will teach you, you shall no more teach one another his neighbour*, and it shall be such a knowledge, that withall, *you shall haue my Law written in your hearts*: and in another place, *I will circumcise your hearts*. Beloued, this then is the third way, and the last, by which we may know, that wee are within the *Covenant*. Is there such a know-

Heb. 8.

The third way
of knowing
whether we be
in the Cove-
nant, is by our
knowledge,
which hath 2.
properties.

knowledge of G O D wrought in you? Hath C H R I S T so taught you? Marke it well, from that knowledge these two things follow; one is, that your heart is circumcised, that the lusts of your former ignorance, that rained in you before, be dissolved. Secondly, it is such a knowledge, as breeds in you a forwardnesse and willingnesse to serue the Lord in all things? Is the Law of God thus written in your hearts? Haue you had experience of this? Then certainly you are within the *Covenant*. There is a double knowledge, there is a knowledg that men haue, that know much, but are not affected according to the things they know, nor doe they praetise according to the things they know; this is a knowledge that the Minister may teach them, but it is not the knowledge that *Iesus Christ* teacheth.

But there is a second knowledge, that which *Christ* teacheth as he is a Prophet, when hee teacheth a Man so to know sinne, and every thing else, that withall, the lust, the dominion of sinne is dissolved by that knowledge; that this knowledge circumciseth the heart, it cuts off those lusts that did cleaue to us before. If thou finde this effect of thy knowledge, now *Iesus Christ* hath taught thee this knowledge. You know, *The old Man is corrupt*, Ephes. 4. 22. *through lusts*, that come from errour, and the *new Man is renewed through holinesse*, that comes from truth. There are certaine lusts in the old Man, that proceede from errour: Now those

H h 4

lusts

Knowledge
double.

1. Property of
true know-
ledge, It cir-
cumciseth the
heart.

Ephes. 4. 22.

The roote of
lust is error.

All lusts refer-
red to three
heads.
1. Lust of the
Eyes.

Ecclesiast. 5.

lusts we see what they are, 1 *John* 2. all lusts are referred to those three heads, *the lusts of the Eye, the lusts of the flesh, and the pride of Life.* Now if thou wouldest know whether CHRIST hath taught thee or no, whether thou hast this evidence of being in the *Covenant* with him, consider whether the truth be so farre taught thee, that these lusts are dissolved by it : For *Jesus Christ came into the world to dissolve lusts* ; as the lusts arise from error, so they are dissolved by truth : *Beloved.* the roote from which every lust growes, is some error, some mistake ; now take away the foundation of it ; and the lust dyes. So that, when *Christ* teacheth the right knowledge, when he reveales his truth to us, as a Prophet, he rakes away the roote, the bottome and foundation of a lust, and when the foundation is taken away, the worke of the Devill is dissolved in us, it falles to the ground.

As for example, to giue you an instance of it in those three lusts, to which all the lusts in the world are referred : *The lust of the Eyes*, that is, when a Man looks upon wealth, and riches, and whatsoever a Man looks upon, it is but the sight of the eye ; *Ecclesiast. 5.* What is the reason that men loue riches ? That they seeke them, and heape them up aboue measure ? It is because a Man is deceived ; he thinkes there is such a worth in riches, and that they will stand him in such a stead, he hath an high opinion of them, and thence comes

comes a Man to desire them so much, from hence ariseth this lust of the Eyes: Now, when CHRIST teacheth a Man that there is no such thing in riches, that he is but deceived, when he teacheth him to looke on them as Paul did, he thinks they are but *drosse and dung*, but emptie withering Flowers, *James 1. As the Flowers, so doth the rich Man fade in all his wayes*: Riches are no better; he teacheth a Man that they are nothing: *Why wilt thou set thy heart upon that which is nothing? Proverb 23.*

All the men in the world are not able to teach this, till Christ Iesus hath taught it to a man, but when he hath taught it him, I say, the lust is dissolved, there is an end of it, he doth no more seeke wealth in that manner as he did, he sets no more that price upon it as he did, he thinks how he may doe good with it, how he may make good use of it, how he may redeeme time now from worldly things to better things: for now he needes them not, as Paul. *What doe you tell me of money? I heede it not, but to further your reckoning; I rejoyce that I may further your reckoning against the day of Iudgement.*

And so for *pride of Life*, that is, honour, and dignitie, and esteeme, and place of preferment, and applause of men, all things of that nature; What is the reason that this lust rules and captivates a Man? It is because he thinks that there is an excellencie in these things, but when CHRIST hath taught him, when he hath

Iam. 1.

Proverb. 23.
None can
teach to know
the vanitie of
earthly things
but Christ.

2. Pride of life

3
The lusts of
the flesh.

TO CHURCHES
AND TO INDIVIDUALS
OF THE CHURCH

SHALL BE

2. Propertie, A
readinesse to
obey God.

hath written the New Covenant within him, when; hee hath written his Law in his heart, when he hath taught him with his owne teaching; hee beginnes to see a vanitie in all these things, as the Apostle saith; the praise of men is emptie glory, the applause of men, that pleased him before; hee now lookes upon it, as a Bubble blowne with the breath of men, an emptie thing; hee esteemes it a thing that quickly liues and dies, and vanissheth, he seekes no more after it: And so for the *lusts of the flesh*, whereas a Man before thought it the onely life for a Man to satisfie the flesh, and the desires of it, now he begins to looke on it after another manner, he begins to see the filthinesse and the bitternesse of those sinnes, he begins to see, that *fleshly lusts fight against the Soule*, as enemies; hee lookes upon them as things more bitter than death; more sharpe than a two-edged Sword. Now when G O D hath enlightned a Man thus, and hath written his Law in his heart, and hath taught him so, that he judgeth thus of his sinnes, and lusts, now his sinnes and lusts are dissolved in him, his heart is Circumcised, now they are cut off; now the building of Sathan is pulled downe, and yet, *Beloved*, this is but one part of this *Covenant*.

There is not onely this, but likewise there followes this, further; when *Christ* hath written his Law in the heart, that a Man hath not onely his heart weaned from all the sinfull
lusts

lusts that before he delighted in, but there fol-
lowes a wondrous forwardnesse and propense-
nesse to the Law of *God*, to keepe it; there is
a wondrous desire to grow in Grace, to doe
the duties of new obedience, that by his good
will he would liue in no other Element, but
in doing the duties, and using the meanes, by
which he may receiue strength to doe them.
When that Law is out of the heart, when
wee looke upon the letter of the Law, there
is no such matter; but when it is put into the
heart, when it is written within, there is an
inward disposition and pronenesse put into
the heart. If you looke upon the Law with-
out, *Thou shalt loue the Lord thy God, and shalt
feare him, &c.* It is a hard Law, who can keepe
it? But when thou hast put it into thy heart,
that is the grace of loue, (for that is to put the
Law into the heart, when there is such a habit
planted in the heart, a habit of feare, and of
every good Grace) then there is a great
pronenesse and aptnesse in a Man, and willing-
nesse to keepe the Law; and therefore in that
place, *1 Tim. 1. 9. The Law is not given to the
righteous, they are a Law to themselves.* If thou
findest this to be thy case, that thou needest
not the Law to set thee on with terrours,
and the threatnings of it, but thou art now a
Law to thy selfe; that is, thou findest in thy
selfe such an inward aptnesse and propense-
nesse to keepe the Law of *God*, that, if thou wert
put to thy choysle, if there were no necessitie
layd

What it is to
put the law in-
to the heart.

1 Tim. 1. 9.

Note.

Simile.

as a Bowe
and a Byas
are used in
a Gunne

Note.

Duties per-
formed out
of feare.

layd upon thee, if there were no threatning, no Hell, yet thou delightest in God, and desirest exceedingly to haue communion with him; There is nothing seemes to be so beautifull as Grace, as the Image of God renewed in thy Soule; I say, this will be thy disposition, and this is for a man to be a Law to himselfe: For you know this common Nature is betweene the Image of the old Adam, and the Image of the new, betweene the flesh and the Spirit, betweene those lusts that remaine in thee, when thou art under the Covenant of workes, and betweene this Covenant of Grace, and fervency in well-doing; I say, common nature is betweene these two, as a Bowe betweene two Byasses: Now the Lord, when he comes to write his Law in the heart, he doth not onely knock off the old Byas of sinful lusts, that carried it out, but he sets a new Byas upon the soule, that bowes and bends thee to the wayes of God, that still there is a strong inclination that carries thee on that way, besides the Commandement; that thou doest not everie thing as of necessitie: a man before this time, it may be, prayed, it may be he was constant in prayer, he would not let a Morning nor an Evening goe without it, it may be he would doe every other dutie, but he doth it as a taske, as a Man that dares not omit it, there is a naturall conscience in him, that will be upon him if he doe; He feares God will become his enemy, he shall taste of fearefull Iudgements, if he neglect

neglect it, all this while he doth it out of feare: but one that hath the Law written in his heart, that is a law to himselfe, that hath a new Byas put upon his heart; I say, it still bends and inclines him to it, he cannot doe otherwise, he longs after it exceedingly, he is exceeding forward to it, the inward inclination of his minde stands to it. This is the third way, whereby you may know whether you be in *Covenant* or no, if you find that *Christ* hath thus taught you, and hath written his Law in your hearts, if you be thus enlightened with knowledge, that both the lusts of the former ignorance are dissolved; and likewise there comes in the roome of them, a wondrous pronenesse and propensenesse to well-doing, when there is a certaine connaturalnesse betweene good duties and thy heart, when thou canst say indeed, as *Paul*, *I delight in the Law of God in the inward man*: and if I might have my desire, if *God* would give me my wish, as he did to *Salomon*, that which I would wish before all things in the world, is, that I may have a greater measure of the spirit, that my sinfull lusts may be more and more mortified, that I may excell more in grace and holinesse, that his Image may be renewed in me, and that it may shine more bright in all the parts of it: I say, when thou findest this, be assured that thou art in the *Covenant*. So much for that point.

A propensnes
to holy duties
in a Christian.

I will adde a second, which is this, from this difference; whereas this is one of the differences

rences betweene the old *Covenant* and the new, the Old Testament was made with the Iewes onely, it was shut up within the compasse of that Nation, the New *Covenant* is enlarged to the Gentiles, there is now an open Doore for them to come in, there are now better promises, more knowledge, a larger infusion of the Spirit, both for intention, and for the extent of it, it is to many more; and *Beloved*, were it not for this *Covenant*, all you that now heare this *Covenant* of grace preached unto you, and have heard it often, you had never heard it, but this benefit you have by the New Testament, that now this good newes is come to your eares: *Beloved*, this *God* brings home to the Gentiles, and they had their severall times, and this is the season that *God* hath brought it home to you, even when you heare these promises of Grace made. And what use should you make of it? Surely this.

Take the present opportunity.

Take heede of refusing the acceptable time, take heede of not comming in when the Doore of Grace is open; take heede of doing as the foolish Virgins did, they would come, and came, but they tarryed till the Doore was shut upon them: *Beloved*, there is a certaine acceptable time, when *G O D* offers Grace, and after that hee offers it no more, as wee told you, the time of this life is the time that we can propound, we know no other; but there are certaine secret times, that *God* reserves to himselfe, that none knowes but himselfe; and when

when that time is past over, hee offers it no more. You know, those in the Wildernesse, they lived many yeares after, and therefore, it was not the time of this life to them, after GOD had sworne in his wrath: therefore, I say, take heede of deferring; It is an exceeding dangerous thing; Delay in all things is dangerous, but procrastination in taking the offer of Grace, is the most dangerous thing in the World: wee know not what wee doe, when we doe it. I beseech you consider it seriously, it is that that deceives all the world, they thinke to doe it to morrow, to morrow, though they be not come in, yet they will doe it, and doe it speedily: Take heede you be not deceived in this, I will doe it now, and now, *Modò & modò, &c.* The Chariot wheelles, when they runne, the second runnes neere the first all the day long, but never overtakes it; As in a Clocke, the second minute followes the first, but it never overtakes it; So it is with us, this doing of it now, and now, and to morrow, and to morrow, these little distances deceive us, and delude us: we thinke to doe it in a short time, and by reason of the neerenesse and vicinity of the time, we thinke we shall doe it easily, that we can take hold of that time; but it is not so, we are deceived and deluded with it, as Grasse-hoppers and Butter-flies deceive Children, when they thinke to lay their hand upon them, they hoppe a little further, and a little further, that in the conclusion, they take them not

Simile.

Simile.

The Lord will
not waite so
long now for
men as here-
tofore.

Motives to
lay hold on
present oppor-
tunities of
grace.

not at all; so it is with us, we coozen our selves in that manner, we lose our life, we lose our opportunity of taking grace, because we thinke it to bee so neere, we thinke wee can take it the next weeke, or the next moneth, and out of this we are confident it is in our power, we may take it. No, my beloved, for the most part we are deceived, when we thinke it is so neere, it may fly away, so that thou shalt never have part in it. You see how *God* dealt with men in the first *Covenant*, I meane in the time of the Old Testament, you see when they would not take the offer, how *God* *sware in his wrath that they should not enter into his rest*: and I am fully perswaded, that in this New Testament, in these dayes of Grace, the L O R D is much more quicke and peremptory in rejecting men, and casting them off, the time is shorter, he will not wait so long as he was wont to doe in those times, he will sooner sweare in his wrath now, that you shall not enter into his rest: I speake this upon this ground, saith he, if the L O R D would doe this for the Law of *Moses*, how much more, *if wee neglect so great salvation as, was preached by the Sonne himselfe*: As the mercy is much greater, now in the New *Covenant*, then it was then, so the wrath and danger is greater in refusing: therefore when wee consider what a hazard it is, me thinkes the frailty and brittlenesse of this life, the unssearchablenesse, and uncertainty of *Gods* seasons and times, that he hath put into his owne power, the liberty of the Spirit, that breatheth

breatheth where and when it listeth, the exceeding danger that wee precipitate our selues into when we lose the opportunitie once, methinkes these should moue us to come in, and to take heed of refusing the offer at any time; those expressions that you shall finde so often in the Scripture, that *God stands and knockes*; that hee *waytes, and stretcheth forth his hands*, that he will *gather us, as the Hen gathereth her chickens*; signifie these two things unto us: First, how exceeding readie *God* is to receiue us, if we come in while the acceptable time lasteth.

Againe, withall, how dangerous it is to refuse it: for who knows how long the *Lord* will wait? who knowes when he will cease wayting, and shut up the doore of grace to us? and then, when the day of peace is gone, it is no more to be recovered, when the acceptable time is past it cannot be recalled. I beseech you therefore consider and apply it, take heede of refusing, when you heare yet this *Covenant* of grace is offered, the doore is now open, you may come in, if you will; take heede of staying till the acceptable time is past, least the *Lord* *(swaie in his wrath)*, (at a time when you thinke not) *that thou shalt never enter into his rest*. So much for this.

That which I intended most was this, the reason why this *Covenant* is made, why *God* makes a *Covenant* with Man; which was chiefly, that we might haue strong consolation, that we might know his good will towards us, that he might not onely doe us good, but that he

The acceptable time once past, unrecoverable.

The Covenant
renewed in the
Sacrament.

might make it manifest to us. Of this also wee should haue made some use, which is the laying hold of the *Covenant*, the promises of free justification, the promises of Sanctification, and the promises of such blessings as belong to this present life, those are the three parts of the *Covenant*: We should haue shewed how we should lay hold of them, that when the *Lord* hath promised once, when Faith hath a promise to close with, when it hath such a ground to set footing upon, then to apply them, and if the *Lord* defer to performe them, then to put him to it, for the fulfilling of them; And so we should doe for the promise of Iustification, the promise of forgiveness of sinnes, that you haue cause to make use of at this time when you receiue the Sacrament: For what doe you? You come to renew the *Covenant* with *God*, that wee haue now spoken of: For it is the seale of the *Covenant*; there is a *Covenant* that *God* makes with you, and a *Covenant* that you make with him: when you consider this, you should strengthen your Faith, goe to him, and say, *Lord*, thou hast promised to forgive me my sinnes, and to remember them no more: *Lord*, it is a part of thy *Covenant*: *Lord*, it is thy *Covenant* that thou hast put thy seale to, (for the seale is put to it for that very purpose, that when you see the Bread and Wine, you might thinke of these seales, as signes of the *Covenant*) you haue *Gods* owne Word, as you haue his Word that the Raine shall no more drowne the Earth, *GOD* hath set his

his Bow in the Cloud, that when he lookes, he may remember the Covenant : So, likewise, you shall sprinkle the Doore-posts with the blood of the Lambe, and when the destroying Angell shall come and see the blood, hee may passe you over : After the same manner, for the same end *God* hath appointed the Sacrament, now when you receiue those elements of Bread and Wine, *Take, eat, this is my body, and drinke, this is my blood, which was shed for you, and for many* : you may goe to *God* upon the same ground, & say to him, *Lord*, thou hast made a Covenant with me, to forgiue me, to receiue me to thy mercie ; *Lord*, these are the scales of thy Covenant, that if thou forget them, thou hast said that if we doe but shew thee those signes, (for it is the seale that *God* himselfe hath put to it) thou wilt remember thy *Covenant*, & make it good : therefore it is an exceeding great confirming to you, when you looke upon them, when you can say to the *Lord*, *Lord*, here is thy seale that thy selfe hath put, I beseech thee looke upon it, and remember thy *Covenant* that thou hast made.

And as wee should doe thus for the promises of Iustification, so for the promises of Sanctification, suppose there bee a strong lust hang upon thee, an hereditary disease, a lust that is naturall to thee, that thou thinkest thou shalt never bee able to overcome, yet *God* hath promised to breake the dominion of every sinne, that hee will crucifie *the Flesh, with the affections of it*, that he will sanctifie thee throughout. Be-

*God can heale
the strongest
lust.*

loved, you must beleene those promises of Sanctification, as well as of Iustification: For certainly, where the Scripture hath a mouth to speake, Faith hath an eare to heare, and a hand to receiue: Therefore when you grapple with a strong lust, goe to the *Lord*, and say to him, I am not able to keepe this Commandement, I feele this temptation is too strong for me, I find such strong naturall inclinations, that I am not able to out-wrestle, *Lord*, it is a part of thy *Covenant*, thou hast said thou wilt circumsise my heart, thou hast said, thou wilt *put thy Law into my inward parts*, thou hast said thou wilt dissolue these lusts, I beseech thee to doe it; *Lord*, thou art able to doe it, as *Christ* was able to heale hereditary diseases, so the Spirit is able to heale the hereditary diseases of the Soule, those that are most naturall to us, those that are bred and borne with us: and therefore trust him.

Bestowing of
outward blessings
a part of
Gods Covenant.

And so likewise for any other blessing, goe to him whatsoever blessing thou needest, it is part of *Gods Covenant*, hee saith to *Abraham*, *I will blesse thee, and I will be thy God*; that is, let a Man looke round about, and see what blessings he needes, what evill he would be delivered from, and let him goe to the *Lord*, and say, *Lord*, it is a part of thy *Covenant* to giue me such a blessing, to guide mee, to deliver me from such a crosse and calamitie; urge the *Lord* and tell him it is his *Covenant*. For example, if a man be in some great trouble, that he hath some sore disease, some sore affliction, as imprisonment, or evill report

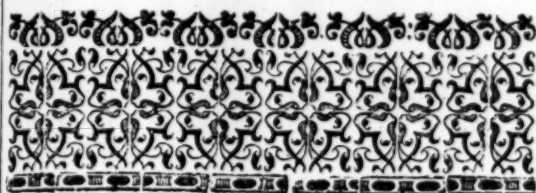
report, feare of death, or whatſoever; goe to the Lord, and ſay, *Lord*, thou haſt ſaid that *the rod of the wicked ſhall not reſt upon the lot of the righteous*, thou wilt afflict but in meaſure, thou wilt not breake my bones: as a Father, though he chaſten his childe, he will not breake the bones of his childe, the rod of the wicked to ſome men, is the breaking of the bones, they know not what to doe, thou haſt ſaid thou wilt chaſten us according to our ſtrength, and thou wilt chaſtiſe us for our good: when it is too much, thou wilt ſtay thy hand. As for evill report, a Man may goe to the *Lord*, and ſay, *Lord*, thou haſt ſaid thou wilt bleſſe the name of the righteous, thou wilt honour them that honour thee. And ſo for every other particular caſe, be it what it will be, lay hold on the promiſe, and comfort thy ſelfe with it: It is a great matter, *Beloved*, when you conſider this, that *God* is entred into Covenant with you, when you haue the promiſes once: therefore if thou finde a promiſe from *God*, build upon this ground, bee aſſured that thou art one within the Covenant: Secondly; if thou finde a promiſe in Scripture, never let thy hold goe, but be aſſured of this, that the *Lord* will ſurely doe it, though he deferre long, yet he will doe it, it cannot be but he will performe it, &c. So much ſhall ſerue for this time.

FINIS.

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THE
FOURTEENTH
SERMON.

GENESIS 17. 2.

And I will make my Covenant betweene mee and thee.

YOV remember how farre wee are proceeded in this poynt: for my purpose is not to re- peate any thing of that which hath beene delivered: Onely this wee must call to remembrance, that the maine difference which is betweene the Old Testament and the New, it stands in this, that the Old Testament was hid with shaddowes, and Types; in the New Testament, there is a more cleere revelation of all things; *The things that were hid,* (saith

Hebr. 8.

Hebr. 8. 6.

Use.
To labour for
knowledge.

Paul) from the beginning of the world, are now revealed unto us, (that is) the great difference betweene them, it lyes in this, that there is a greater abundance of knowledge discovered to the sonnes of men, now, in the time of the Gospell, then there was in the time of the Old Testament, and from hence it is, that now God makes a Covenant with us, and wee doe not breake it; but, saith he, *Hebr. 8. I made a Covenant with your Fathers, when I tooke them by the hand, and led them out of the Land of Egypt; but they broke my Covenant: And what was the reason? Because their knowledge was exceeding slender, and therefore their grace and strength was exceeding little, and therefore they were not able to keepe the Covenant; there is no other reason and ground, why the Covenant is better now, as it is said to be a better Covenant, Heb. 8. 6. stablished upon better promises: I say, there is no other ground for it, but this, the difference of knowledge betweene the two Covenants; for, for substance they are the same, onely in the administration of them, the glorious mysteries of the Gospell are more openly and more cleerely revealed to us in the New Testament, than in the Old.*

Whence we will onely makethis Use, that, if wee would haue the benefit of the New Covenant, we must labour to get the knowledge of it; otherwise it is no advantage to you at all, that you are borne in the time of the New Covenant, in the time of the Gospell, except know-
ledge

ledge abound, except you take the benefit of it, except you labour to understand *the unsearchable riches of Christ*, that are unfoulded to us in the Covenant of Grace. What is the reason why the Apostle, *Galat. 4.* calls the Old Testament, those teachings that the people had then, *impotent and beggerly Rudiments*? The reason is, because their knowledge was exceeding little, therefore it brought little profit to them, they were beggerly, they had little riches in them, and they were impotent, they could communicate little power, and strength, and efficacie to the inward Man: On the other side now, the New Covenant is strong, and rich, and lively, and effectuall; and the reason is, because there is more knowledge in it, wee are taught to know G O D better, and to know the whole mysterie of the Gospel better.

Therefore, I say, if you would bee strengthened in grace, if you would be enabled to keepe the Covenant more than they were, labour to grow in knowledge, let it not be unusefull unto you, whatsoever is delivered, but make benefit of it. You see what riches of knowledge are delivered to us in *Pauls* Epistles, let none of this bee lost, it is thy benefit, that this is now discovered to thee, that was hid from all the world aforesimes. It is that benefit that the Apostle *Paul* so exceedingly magnifies, that *to us this mystery is revealed*, that we haue this grace, *to make knowne to Principalities and Powers the manifold wisdom of God, the unsearchable riches* of

Galat. 4. 9.
Note.

Growing in
knowledge in-
creaseth grace.

Want of grace
and strength
is from want
of knowledge.

2 Pet. 3. 17.

There may be
knowledge
without grace,
but not grace
without know-
ledge.

Simile.

Note.

of Christ : make this use of it, grow in know-
ledge, and thou shalt grow in Grace, by that
meanes, the strength thou gettest in Grace,
it is from the abundance of knowledge :
this is an exceeding usefull point. The com-
plaints ordinarie amongst men, are, they
would faine doe otherwise, they would ab-
staine from such sinnes, and they would ob-
serue such duties, they intend it, and desire it,
and purpose it, but they are not able to per-
forme it. What is the reason of that ? Because
they want grace and strength, that is the imme-
diate cause : But what is the cause they want
Grace ? Because they take no paines to grow
in knowledge. In 2 Pet. 3. 17. see how they are
put together ; *Take heede you bee not plucked a-
way with the errorr of the wicked, but grow in
Grace.* How shall wee doe that ? *Grow in the
knowledge of our Lord and Saviour Iesus Christ.*
I denie not but a Man may haue much know-
ledge, and want Grace ; but, on the other side,
looke how much Grace a Man hath, so much
knowledge he must haue of necessitie. Though
there may be much wood that is not kindled,
yet looke how much fire there is, so much fuell
there must needs be. Knowledge is the Oyle,
as it were, wherein the flame of the Spirit liues,
and you cannot haue more Grace than you
haue knowledge, though you may haue abun-
dance of emptie and unprofitable knowledge,
without Grace. Therefore, if you would haue
the fruit of this Covenant, labour to grow in
knowledge.

knowledge. *Iohn 1. 17.* that place is excellent for this purpose : *The Law continued till Iohn Baptist, The Law came by Moses; but Grace and Truth came by Iesus Christ.* Marke it, *Grace and Truth.* What is the reason there was more Grace dispersed by *Iesus Christ*, than by *Moses* ? The reason is, because there was more Truth revealed to the sonnes of men by *CHRIST*, than there was by *Moses*: Truth was hid in *Moses* time under veyles, and shaddowes, but was manifest in the time of *Iesus Christ*. Now, because truth was more revealed by him, hence it was, that there was a greater communication of Grace, a larger effusion of the Spirit. But that place comes as neere to this purpose, that you shall finde, *2 Cor. 3.* There is an expreffion of the difference betweene the two Covenants : *Nevertheless when their hearts shall bee turned to the Lord, the veyle shall bee taken from before their eyes.* He said before, *To this day, when Moses is read, there is a veyle layd over their hearts, but when their hearts shall bee turned to the Lord, the veyle shall be taken away :* And what then ? *They shall behold, as in a Glasse, the glory of God, with open face, and be transformed and changed into the same Image, from glory to glory, as by the Spirit of the Lord.* The meaning is this; saith he, in the time of the Old Testament, there was a veyle that covered their hearts, and their eyes, that they were not able to see the Truth cleerely, but now, saith hee, that veyle is taken away, and we see the truth with open face, even

as

Note.

2 Cor. 3. 16.

The veyle removed.

as you see an Image in a Glasse. But what is the benefit of this knowledge? Now the veyle is taken away, we know much more, saith he, by seeing with open face, we are transformed into the same Image; that is, by the knowing of it, by looking upon it, by viewing those truths that are delivered in the Gospell, by seeing the wayes of G O D, and the Image of G O D, there described, and set forth unto us; by this knowledge we are transformed and changed into the same Image, from glory to glory; that is, from one glorious degree of that Image to another; not that the very knowledge shall doe it, but it pleaseth the L O R D to accompany that knowledge by the Spirit; this is done, saith he, as by the Spirit of the L O R D. So, the way to grow in Grace, and in strength, to receive that immediate benefit of the Covenant, is to grow in knowledge, *John 17.* it is a part of *Christs* prayer, vers. 17. *Sanctifie them with thy truth, thy word is truth.* The meaning is this; as if he should haue said, Oh Lord. I know that the way to sanctifie them, the way to increase grace and holinesse in their hearts, is to reveale more truth to them; now, Lord, I beseech thee reveale thy Word to them; For thy Word is that truth, teach them to know thy Word, acquaint them with it more and more; For by that meanes they shall get grace and sanctification. So then, if you would receive the benefit of the Covenant, you must labour to grow in knowledge, labour to understand it more and more:

John 17. 17.

more : For, this is a verie sure Rule, there is not a new notion that a Man gets, there is not a beame of new truth, there is not a further enlargement of knowledge and illumination, but it brings some riches of Grace with it, it comes not emptie, but it comes loaded with something, it hath some power and strength, and it giues a new vigour to the inward man : And therefore if thou wouldest abound in Grace study the Scriptures, much attend to them, much meditate in them day and night, labour still to get some new sparke of knowledge, some new light out of them, and thou shalt finde this, that Grace will follow, as it is the Apostles exhortation to *Timothy*, saith he, *Giue attendance to reading, and to learning, so shalt thou saue thy selfe, and shalt be able also to saue others.* The meaning is, the way to get that Grace that will saue a man, is to giue much attendance to reading and to learning : For, *Beloved*, whatsoeuer it is that begets a Man, the increase of that likewise edifies and builds him up further. First, *wee are begotten by the word of truth* : It is the revelation of the truth of God to a Man at the first, that *renewes him in the spirit of his minde*, it changeth his judgement, it makes him thinke of things in a cleane other fashion then he was wont to doe : Thus he is begotten to God, and made a new Man, a new creature : Now the increase of the same truth is it that builds us up further : For whatsoeuer begets, the increase of that also edifies, and hence

Note.

The word begets & builds up Christians.

Why wisdom
is so magni-
fied by Salo-
mon,

1 Iohn 4.
Iohn 8.

Ephes. 5. 14.

Note.

2 Peter 2. 20.

hence it is that *Salomon* so exceedingly magnifies wisdom and knowledge *about all getting*, saith he, *get that*. There are many things that are Precious in the World, Pearle, Gold, and Silver, but this is beyond them all. Why doe you thinke the wiseman would magnifie wisdom so much? Because this wisdom brings grace with it, and therefore when *Christ* is said to be the *light of the world*, he is said likewise to be the *life*: the light he was, 1 Iohn 4. and Ioh. 8. *Hee is the true light, that lightens every man*. And what is that light? Why, it is that light that brings life together with it. Therefore, Ephes. 5. 14. *Arise thou that sleepest, &c. and Christ shall giue thee light*. Now, you know, life is contrary to death, but the Apostle expresth it thus: CHRIST shall giue the light, because when a man hath much light, hee shall withall haue much life and grace: and therefore this I will commend to you, as one of the principall meanes of all other to grow strong in Grace, and in the inward man, to grow much in knowledge. *Beloved*, it is another thing than wee are aware of: if we were fully perswaded that it were a thing so excellent, that it would bring so much grace with it, certainly wee would study it more than we doe: 2 Peter 2. 20. saith he, *You haue escaped the filthinesse of the World, through the knowledge of Christ*: That is that, that delivers you from the bondage of sinne, that which enables you to *escape the filthinesse that is in the World*, when other men are yet tangled

rangled with it, it is because you know that that other men are ignorant of, it is through the knowledge of *Christ*, if you haue escaped, and, *2 Peter 1. 2. Grace be multiplyed through the knowledge of God, and of his sonne Iesus Christ.* Grace be multiplyed through that knowledge, as if he should say, multiply you that knowledge, and this is the meanes whereby Grace shall be multiplyed to you.

That you may see the ground of all this, there is no grace that any man hath, but it passeth in through the Vnderstanding: For example, What is the reason that any man loues *God* more than another, but because *God* is presented to his understanding in another manner than he is to another? He knowes *God* better than others, and so for other Graces: Why is one man patient, when another is not, but because his understanding is enlightned to judge otherwise of the euill he suffers, than another doth? He reckons them not so great and intolerable evils, he sees another hand of providence, he sees another end in it. And so, What is the reason one is temperate, and sober, and mecke, when another is not, but because he hath another judgement of pleasures and delights? Hee lookes upon them, as on things that are enemies to his Soule, hee sees vanitie and emptinesse in them, that another doth not: I say, all the Grace that a Man hath, it passeth through the understanding: And therefore, if a Man would be strong in Grace, let him labour to get much

2 Peter 1. 2.

All our grace comes in through the understanding, as, Loue.

Patience.

Temperance.

Whence the
difference in
the stature of
Christians is.

John 16.

much light, to get much truth, much knowledge in his minde: For certainly all the difference betweene Christians, the difference of stature betweene men in Christianitie; the difference of degrees, (as one Man hath a higher degree of Faith, and another a lower degree) it followes from hence, that one is more enlightned, he hath more knowledge, hee hath more truth revealed to him, which truth carries Grace with it. What is the reason that *Paul* exceeded other men in Grace? Because there was more truth revealed to him than to other men: but still remember that I deny not, but that there may bee much knowledge without Grace; but it is a sure rule, there cannot bee much Grace without knowledge: The reason why any Man is strong in Grace, and able to doe that which another is not able to doe, that hee is able to goe through those troubles, and those crosses that another shrinkes at; he is able to overcome those lusts that another is not able to grapple with, it is still the strength of his knowledge, that hee hath more understanding of things, that he is better and more enlightned. In *John* 16. when the Apostles were come into the World, and *CHRIST* tels them what entertainment they should haue, they begin to bee exceeding fearefull, alas, what shall we doe in the world, when we haue such things to doe? Wee haue men to wrestle with, that shall thinke they shall doe

God

God service when they put us in prison, saith he, feare not, I will send my Spirit along with you, and he shall helpe you to worke, he *shall convince the world of sinne, of righteousness, and of judgement.* As if he should haue said, it is true when you come into the world, you shall finde mens opinions exceeding false, you shall finde Satan building up *strong holds* in their deceipts, and errours, and their evill imaginations that they haue of things; and, saith he, if you should goe alone without my Spirit, truely you might besiege the Citie, you might use your spirituall Armour, but you should doe no good; but I will send my Spirit, that shall convince; (the word in the Originall signifies the refuting of an opinion that men had before drunke in, and were possessed of) the end of the Spirit is to sanctifie men, now what is that way that the Spirit useth to sanctifie men? It is to weare out those old opinions, to confute them, to let men know they were exceedingly deceived. Alas, they did not know that they were so exceedingly sinfull as they be, but when the Spirit comes, he shewes them what natures they haue and what liues they haue lived, they know they are other creatures than they imagined themselves to be: for the *Holy Ghost* refutes that opinion, *and convinceth them of sinne, and of judgement*: That is, the Spirit shall shew men the beautie and the glory of sanctification, of spirituall priviledges, and shall make men in loue with it: (so judgement is to betaken) as you

The course
that the Spi-
rit takes to
sanctifie us.

hath it taken in that place, where it is said of *Christ*, *hee shall not breake the brused Reede, nor quench the smoking Flax, till hee bring forth judgement to victory* : for it shall not cease till he haue brought forth Iudgement to victory : where, by *Iudgement*, is meant holinesse, and the beginning of grace or sanctification, the first part that doth begin to smoke, he calls Iudgement : saith he, the *LORD* will not put it out, but shall blow that sparke, he shall put new fuel to that sparke till it overcome, till hee hath brought forth this beginning of judgement, or integritie, or sanctification, to victory : that is to get the victory over sinfull lusts : now this is done by convincing, by dealing with the understanding, it is the worke of the *Holy Ghost*, with the mindes of men. Now, *Beloved*, the use you may make of it is this ; If this bee the way by which the *Holy Ghost* sanctifies, and infuseth, and communicates to the hearts of men the graces of his *New Covenant*, if it be by the altering of the opinions of mens understanding, the way then that thou must take to grow excellent, to grow strong in grace, is to grow much in knowledge, to study the Scriptures much ; and therefore let not this exhortation be in vaine to you, make this use of it, still to meditate in the *Law of God* day and night ; still to doe somewhat therein, to be trading therein, to be busied in speaking, or in reading, or in thinking on it.

Beloved, if you doe but take any piece of this

Simile.

1 Cor. 1. 3.

Morall know-
ledge better
than wealth,

this Word, and stay upon it as the Bee doth upon the Flower, and will not off till you haue got somewhat out of it ; if you be still digging in this Mine, (here is enough, it is a large, it is a deepe Mine) this would make you rich in knowledge, and if you be rich in knowledge, it will make you rich in grace likewise : it is the expression that is used, 1 Cor. 1. Therefore be assured of this, we haue many businesse to doe in this world, and every man bestowes himselfe on some thing, he spends his time, and placeth his intentions some where : now there is nothing in the world that you can bestow it so profitably on, as to get new light daily ; get new truths: if a man gather knowledge of other things, they are but trifles ; and yet that is a thousand times beyond the gathering of wealth, but yet that is nothing to the other knowledge, it is beggerly, and impotent, and poore, as the Apostle saith : for the things themselves are poore. Is there any thing in the world can helpe a man to happinesse to any purpose ? if the things cannot doe it, the knowledge cannot: for the knowledge cannot be better than the thing. I say, the best naturall thing you can doe, is to gather wisdom that will serue but for this present life, but to get that wisdom that will build you up in grace, that will make you strong in *Christ*, that is farre more to be chosen ; remember that which *Salomon* saith, that it is above Pearles. and that is not enough to expresse it ; but, (saith he) goe through all

The benefit
of saving
knowledge.

Heb. 8.

Note.

the precious things in the world, it goes beyond them ; Why? because it exceedingly increaseth grace : And what is the profit of it? It makes *God* to set an high esteeme of you, it makes the mightie *God*, who is able onely to doe thee good, to delight in thee, it makes him readie to doe thee much good; which I gather out of that *Heb. 8.* saith the *Lord* there, *when I tooke your Fathers by the hand, and led them out of Egypt, saith he, they brake my Covenant, and I regarded them not, saith the Lord; marke it ; but I will make another kinde of Covenant with you.* Now, by the rule of contraries, these men had little knowledge, and by that meanes they had no strength, and therefore they broke the Covenant of the *L o r d*, and therefore the *Lord* regarded them not, but cast them away; as you do refuse things on the other side now, there is much knowledge, that brings men much grace, that makes men keepe the Covenant of *God* in greater measure ; if he regarded not them that brake the Covenant, certainly now he will regard them that keepe the *Covenant*, those that are his peculiar people, the men of his delight, the men whom he loues, upon whom he meanes to bestow all his favours, that are favourites to the Court of Heaven ; this you shall haue, if you excell in grace, there are many other benefits, but still, I say, remember this, if thou wouldest haue much grace, reade the Scriptures exceeding much, make it thy chiefest study from day to day, enquire

enquire into them, if thou canst liue under a good Minister, that is lively, and powerfull, and enlightning, set a higher price upon him, than thou hast done; if thou hast an estate spare nothing for thy soules good: for if wisdom be better than Gold, and Silver, why should not you part with them for it? and so by conference be doing something. We see, *Psal. 1.* what they are that are pronounced blessed, that meditate in the Law of God day and night, it is upon this ground, when a man meditates, that is, when he delights in it, (he will not meditate in it else) grace will follow: for there is no man blessed, unlesse he hath grace, and the proposition should not be sure, except a man doe settle himselfe to meditate day and night. Now this brings abilitie to keepe the Law; and therefore, *Ios. 1. 8.* you shall find it so expressed, saith the Lord to Iosuah, *Let not the Law depart out of thy mouth, but meditate in it day and night, that thou maist obserue and doe it, that so thou maist make thy wayes to prosper, then thou shalt haue good successe.* Marke, if a man be still taken up in doing something, in the things that belong to the Kingdome of God, that he makethat the element that he liues in, as it were, that hee make it his chiefe and principall study, that he busie himselfe about it from time to time, as much as possibly he can get leasure, that he preferre it before all things else; doe it both day and night; by this hee shall be more able to keepe the Law, he shall be more able to

Psal. 1.

Ios. 1. 8.

Meditation
of the Law, a
helpe to keepe
it.

obserue it, and when it is observed, it makes way for prosperitie, then G O D will blesse thee, and giue thee good successe. So much shall serue for this.

The next thing to be considered, which wee propounded, is, When the Covenant is dissolved.

When the Co-
venant is bro-
ken,

What makes
the Covenā.

You must know, that the Covenant is then dissolved, when that is dissolved that did make the *Covenant*. Looke what it is that puts a man into the *Covenant* of grace at the first, when that is taken away, then the *Covenant* is disannulled betweene God and us, but till then the *Covenant* remaines sure. Now, what is it that makes the *Covenant*? Marke it, This is that that makes the *Covenant*, when *Iesus Christ* offers himselfe to us, and makes knowne his consent, he is the promised *seede*, in whom all the Nations of the Earth shall be blessed; when we againe come and take the promised *seede*, and giue our consent to make him our L O R D, and we subject our selues to him to be his; when we say to the promised *seede*, hee shall be my God and my Governour, and I will be among his people, and be subject to him; I say, when the heart giues a full consent to this, when the heart hath thus tooke the promised *seede*, and received him, and lookes for all from him, now the *Covenant* and contract is made betweene them. Now, *Beloved*, as long as this union continues betweene C H R I S T and us, the *Covenant* is not disannulled, so that, in a word, the *Cove-*
nant

nant is never nullified, untill thou hast chosen to thy selfe another Husband, till thou hast taken to thy selfe another *Lord*. In a marriage, there may be many failings of a Wife towards her Husband, many neglects, many disobediences, many fits of passion, many offences shee may giue him, but till she commit adultery, the bond continues sure, there is no divorce between them; the Covenant of *God* still remaines betweene them, there is no dissolution of the Covenant: *Beloved*, so it is here, thou committest many transgressions, thou offendest *God* oft, thou failest much in the service thou owest him, but till thou shalt commit spirituall adultery, till thou leaue him, as it were, and shalt select and choose to thy selfe another Master, another *Lord*, another Husband, the Covenant remaines sure betweene you, there is no dissolution of the Covenant. *Beloved*, this is a point exceeding full of comfort: thou must not thinke, that upon every sinne the Covenant is overthrowne betweene *God* and thee: no, the Covenant remaines sure, the bond is not untyed as yet, though thou faile exceeding much, though thou fall into many actuall rebellions against him, yet the Covenant is not dissolved.

But you will say to me, If this be to breake the Covenant, to choose another Husband, I hope there is none of us that are breakers of the Covenant then, wee haue not chosen another *God*, we are willing enough to serue the *Lord*.

Note.

Simile.

Two rules to
know whether
we haue bro-
ken the Co-
venant.

1. Rule.
When the
heart is adul-
terously knit
to any thing
below.

Iam. 4-

Quest.

Ans.

How to know
our loue of
the creature
is finfull.

Beloved, the rule is exceeding true, if thou deceiue not thy selfe in applying it : therefore I say this to thee, take heed thou deceiue not thy selfe: it is certaine, the Covenant remaines sure, notwithstanding all infirmities, as long as thy heart cleaues to thine Husband, as long as thou takest not another in his stead: therefore if thou wilt not be deceived (as many do deceiue them- selves) I will giue thee but these two rules to know it by.

The first is an immediate examination of thine owne heart, looke narrowly to this, if there be any creature in the World, any pleasure, any profit, any matter of credit or honour, or whatsoever the thing be, any delight, or sport, or inclination, or lust, wherewith thy heart commits adultery, certainly thou hast chosen another Husband, whatsoever thou pretendest: If there be any sinne that thou art in league with, wherewith thou art entred into Covenant, as I may so say, thou hast broken the Covenant with thy first Husband, as you shall see an expresseion thereof, *Iam. 4. Yee adulterers and adulteresses. if you loue the world, you loue not God*: That is, if there be any thing in the world that you loue in that manner, it is enmitie to God the Covenant is broken.

You will say, How shall we know this?

You shall know it by this, if it diuert, and put out, and quench the loue to your Husband. You shall see a Wife oftentimes, her heart is stolne from her Husband, she comes to be

be in his presence from day to day, to doe all service to him, she performs, it may be, every dutie as carefully, and as diligently as the best Wife in the world, and yet for all this her heart is gone, here is but a shadow of performance, she doth them, but not with loue and delight, she doth them not with cheerefulnesse and willingnesse, she would be free : if thou finde this thy case that thou art so in loue, that thy heart is stolne away with any thing in the World, with matter of estate, pleasures, or whatsoever it is, any outward excellency that thy heart is set upon, any haunt, any delight, any lust that hath dominion in thy soule, that thou hast made a league with it, so that thou comdest indeede to performe holy duties from day to day, but they haue no taste, no relish, thou dost them not with liuelinesse and quicknesse, thou dost them as one that doth them out of necessitie, and by force ; but thou delightest not in thy Husband ; thou comest before him, but thou delightest not in his company ; thou delightest not in his presence, but the loue of other things, worldly mindednesse, quencheth that delight, it is certaine thou hast committed adultery, thou hast chosen another Husband.

You must know this *Beloved*. that a godly man that is once entred into the Covenant, though hee faile exceedingly in many things, yet his delight is still in the LORD, hee desires exceedingly to please him, hee had rather be in his company, hee had rather haue com-

Simile.

Note.

A Christians
delight is in
God.

communion with him, than with any other in the World besides ; hee had rather be doing service to him than to any other ; he had rather be employed in any thing that tends to him, for that if it could be, (I make that supposition) if there were such a proposition as there was in the old Law every seventh yeere, that those that had served an Apprentiship, that were bondslaves, they might goe free, yet we see some so loved their Masters, that they would not goe free, but would be their servants for ever, and they were bored thorow the eare, and were their servants : for, saith the Text, they loved their Masters, and would stay with them. So it is in this case, take a man that commits adultery with any thing in the world, let him haue such a Proclamation, that he may goe free from Gods service, he would, were it not for the losse of heaven, and for going to hell, (but I suppose it were free to him) he would goe free with all his heart, he would choose another Master, and would be free from that bondage, (for so he accounts it ;) but he that loues the Lord, will not goe free if he might : for hee reckons that service the greatest freedome and delight, hee had rather liue in His Family, than in any service in the world ; it is not a service, but a friendship ; it is a marriage, he liues as a sonne in the Family, and therefore hee is willing to continue : for, this is the ground of it, as soone as man is gotten into the Covenant once, there is such a disposition put into his heart, there is such

Note.

A Christian
would not be
free from
Gods service
if he might,

such a disposition grafted in him, and rooted in his inward parts, that he longs after the *Lord*, looke what disposition and inclination there is in the Loadstone, in lingring after the Iron, if you pull it from it a thousand times, still it lookes after it, and it cannot choose, it is the disposition of the Iron : so, such a disposition there is in the servants of the *Lord*, to chuse him for their *Lord* and Husband ; and it is not an emptie choyce, that consists onely in affection, or in the naked resolution of the minde, but it is such a choyce as hath strong affections running together with it, a strong inclination carrying the soule to him, so that though he be hindred many times, and often in his life, unruly lusts come, and make a separation betweene the *Lord* and him, yet hee cannot abide to bee long from him, it is the *Lord* that he loues, he cannot for his heart choose another master, hee cannot choose another Husband, another *Lord*, another friend, but it is hee with whom he will dwell, liue, and dye : if this be thy case, know, that thy continuall failings make not a breach of the Covenant : for thou knowest that thy heart hath not chosen another Husband : for though thou be forced sometimes, through the violence of temptation, to serue another, yet thy heart cleaues to thy right Master, it cleaues to him, it inclines to him, it bends that way : this is one way to finde it, looke to thy heart immediately.

If thou canst not doe it by this, if this be too
obscure

Simile.

A disposition
in the Saints
so long after
the Lord.

2. Rule.
By the effect.

Ioh. 8.

Rom. 6.
2 Pet. 2.

Quest.

Ans.
A constant
curse in sin, a
signe of choo-
sing another
husband than
God.

obscure a rule for thee ; (I will adde but this for the making of it plaine.) Looke to the effects. Thou pretendest, I haue not chosen another Husband, I haue chosen the *Lord* for my *God*, and him will I serue, it is well, it is a good profession, but take heed you be on a sure ground. Saith our Saviour, *Iohn 8.* You pretend that you are the children of *Abraham*, that you haue him for your Father, and not the *Devill* : but I say unto you, *he that committeth sinne, is the servant of sinne* : and so likewise, *Know you not, that to whomsoever you obey, his servants you are, to whom you obey ? Rom. 6.* And againe, *2 Pet. 2.* *Of whomsoever a man is overcome, to that he is in bondage.* Looke to it now, art thou overcome with sinne ? dost thou obey sinne, when it comes with a command upon thee ? dost thou commit sinne ? Certainly, thou hast chosen another Husband, thou dost deceiue thy selfe.

Alas, you will say, is it every committing of sinne that breaketh the *Covenant*.

No, *Beloved*, that is not the meaning of it, but take heede of this, when a sinne is drawne out as a thred in the course of thy life, now in truth thou obeyest it, now thou art overcome of it, now it hath dominion whensoever it commands thee ; when there is, I say, a tract of sinne, when a man is still given to such a way, to such an infirmitie, (I cannot properly call it an infirmitie) that you may say it is such a mans trade, he walkes in it, now a man obeyes sinne,
he

he is overcome of it, it hath gotten the victory over him, as we use to say of men, such a one, he is a worldly-minded man, goe to him when you will, you shall finde him so disposed, you shall finde him in all his carriage to shew himselfe to be such a man, this sinne it runnes as a thred through his whole life, still he mindes earthly things, he is taken up about them, hee disrelisheth the Word, he doth not minde it, he doth not delight to reade it, or to heare it, he doth not loue the company of the Saints, and the like; and so for any other sinne.

If this will not serue the turne, thou mayest judge it by one sin, but that is somewhat more difficult: I will giue you three Examples, you shall see *Adam*, and *Balaam*, and *Saul*, you shall see every one of them in one sinne breake the Covenant, and if you can finde yours the same case, you shall know whether you haue broken it by one miscarriage. Take *Saul* first, he was commanded to goe and kill the *Amalekites*, and God would haue him destroy them utterly; *Saul* goes about his Commandement, he seemes to keepe it exceeding well, and where he failed in it, he seemed to haue a faire excuse; saith he, I did but saue the King, the whole body of the people was destroyed: again, he saved but a few of the fattest of the cattle, & for what purpose? not for his own profit, to make him rich, but to offer Sacrifice to the Lord, and he hoped there was no fayling in this. Well, saith *Samuel*, Thou hast cast away the Lord, thou hast chosen another God.

Instances of
breaking the
Covenant by
one sinne.

Saul.

When a man
is said to cast
away God,

God. Samuel charged him with no lesse; for, saith he, *thy sinne is as witchcraft*, it is as Idolatry, that is, thou hast cast God quite away, thou hast chosent to thy selfe another LORD, another Husband to obey. How shall this bee made good? Thus: When a man receiues a Commandement from God, (marke it) when a man knowes it is the Lords will, that I should walke thus and thus before him, that I should abstaine from such and such sinnes, I cannot deny but this is his Commandement; well, when a man comes to the keeping of it, & his heart finds out excuses, and saith in such and such a case, I hope I may be somewhat excused from a strict performance of it; I say, when the heart at any time deliberates, and yet that word is not sufficient to expresse it, but when the heart workes according to it owne proper inclination, and then disobeyes the Lord in any Commandement, certainly then it casts God away. Beloved, it is not such disobedience, as when a man is transported with a strong affection, a strong temptation, when he is not himselfe for a time, for then if his sinne be discovered, he easily returns, and will be the same man he was, but I say, when a man deliberately commits sin, when a man considers himselfe well, and he is not transported with the strength of a temptation, but his heart workes at libertie, so that he acts himselfe, in this case he doth as Saul did, he casts God away, and God sent him word that he had cast him away.

The

Balaam.

The like was the case of *Balaam*, hee carried it exceeding fairely, *I will not, if Balaac will give me his house full of gold, curse the people*: I cannot doe that which God hath not said to me; yet *Balaam* desired much to doe it, he thought hee would make tryall, he would goe as farre as he could; God saw it, and found it out, and you see what judgement was given upon him, and this he presently discovered, he gaue advice to *Balaac*, to *put a stumbling blocke before the children of Israel*: that is, by offering with the *Moabites*, and committing fornication with their women, and so, saith he, I shall be able to curse them when they haue committed sinne once, then I may curse them to purpose. I say, there was the naturall, the proper inclination of *Balaams* heart it was not a thing that he was drawne to, but when his heart was left to it selfe, to goe which way it would, that way it went: it is not so oft with a man that is in the Covenant: for grace still prevailes, and hath power over him, it is that which hath dominion and possession, it is that which is the Lord of the House, and whensoever he is left simply to himselfe, that his hart workes which way it would, certainly then he pleaseth God, he cannot sin, he doth not sin against him. I cannot stay to presse it further, but rather come to make some use of it; but this remember, so long as a man doth not choose another Husband, so long the Covenant is not broken, though the failings be exceeding many.

The Use we are to make of it is this, If there be

V/s.

To comfort our selves in applying the promises of the Covenant.

be this comfort, that though a man doe commit many finnes, yet, so long as he hath the *Lord* for his husband, as long as he is not willing to chuse another master, still the Covenant is sure; Then *comfort yourselves with these words*, and make use of the Covenant, and apply the promises of the Covenant, say this with thy selfe, it is very true, I am sinfull, I provoke *God* from day to day, yet for all this, I am not out of the Covenant, and therefore the promises of the Covenant belong to me, therefore, notwithstanding my finnes, I will *goe boldly to the Throne of Grace*, and I will lay claime to the promises, and to all the parts of the Covenant, for they belong to me. This use you should make of it, when you finde the Covenant is not broken.

Promises
threefold.

I
Of justification.

Heb. 10.

Now the promises of the Covenant are of 3. sorts; the promises of justification, the promises of sanctification, and the promises of blessings of all sorts; that belong to this life, and to the life to come. This threefold use then thou shouldst make of it, first, put the case there lyes upon thy heart the conscience of any sinne that thou hast committed, that troubles thee, thou art afraid that this sinne should *make a separation betweene God and thee*, thou hast yet no assurance of the forgiveness of it, but the conscience of the sinne lyes upon thee, as that expression you haue *Heb. 10.* what wilt thou doe in such a case? Goe to the *Lord*, and say to him, *L O R D*, notwithstanding this, I know I am in Covenant with thee, and *Lord*, this is one part of thy Covenant, that thou

thou wilt remember our finnes no more, but when they are sought, they shall not be found. My Beloved, as you haue heard before, they are the very words of the Covenant. I say, if thou come to the Lord thus, and bring Christ in thine armes, (for that is the nature of Faith, faith first seizeth upon the dead body, as the Vultures and as the Eagles doe first seize upon the bodie; So Faith first seizeth upon Christ) I say, if thou canst goe to him, and say, Lord I haue thy Sonne, he hath offered himselfe to me, he is freely offered, and I haue taken him, and all thy promises in him are Yea and Amen, and this is one of thy promises, that thou wilt forgiue me: If one pleade the Covenant hard with God, and tell him it is a part of his Covenant, and he must be just, he cannot be a Covenant-breaker; doest thou thinke that God will breake his Covenant with thee, or any man? He cannot deny thee, he will put away thy sins: strengthen thy selfe with this: for this Covenant is continuall, the Mediator of this Covenant is IESVS CHRIST, who is such an high Priest, that is able perfectly to saue those that come unto him, when a man hath committed the greatest sinne, and sees but the bloud of Bulls and Goates, he might thinke thus with himselfe, alas, what can this poore and beggerly Ceremony doe, to deliver mee from the conscience of my sinne? Well, saith the Apostle, we haue another kinde of sacrifice, and another kinde of Priest, Hebr. 7. Wee haue such an high Priest, as is able perfectly to saue those that come to him: And why? For, saith

Faith seizeth
on Christ cru-
cified,

Hebr. 7.

he, *he is gone, not into the Tabernacle, as the other Priests, but he is entred into the very Heavens.* Besides, saith he, *he goes not once a yeare, as they did, but he lins for ever to make intercession for us, he is not gone with the blond of Bulls and Goates, but with his owne blond, he is a high Priest, holy, harmlesse, undefiled, separated from sinners, higher than the heavens, and therefore doubt not but he is able perfectly to saue those that come unto him.*

Hebr. 10. 32.

Draw neere
with full assurance.

Beloved, consider this, it is the very use that the Apostle makes, Hebr. 10. 22. saith he, seeing these things are so, since wee haue such an High Priest as we haue described, since it is the very Sacrifice of his blond it selfe, Let us draw neere in full assurance of Faith, that is, if the conscience of any sinne lye upon us, let us not goe to God with a quarter winde, or with a halfe winde, but with a full assurance of Faith, let us make no question, but trust perfectly to the grace that is revealed. You must thinke so of Iesus Christ, he would haue you thinke so, and conceiue of him that he is now in heaven, that he is able perfectly to saue you, that there is nothing you haue committed, that can doe you hurt; he is like a friend in the Court; if a Man were sure that he had one that were never from the King, that hath his eare continually, that is alway in his presence, that is such a Favourite, of such power with him, that certainly he can deny him nothing, a man would be secure: put the case there were some whispering fellows that would be readie to informe against him, yet, saith he,

Simile.

I haue.

I haue one there that will be readie to take care for me. My *Beloved*, this is thy very case, *Christ Iesus* is gone to Heaven, it is a thousand times better for thee that he should be there, than that he should be here in this world still, there he is thy Attorney, as it were, he takes care for thee, he sees all the accusations that are brought against thee, and he is ready to answer for thee, saith the Text, he makes intercession, if there come any thing that tends to make a breach betweene *God* & thee, he is the Mediator for thee, he dwels there for that end, if there be any offence, any breach comes, that he may make it up betweene *God* and thee; consider this, and when thou hast committed a sinne, goe to this high Priest, that is able to saue thee perfectly, and remember that it is a part of his Covenant, and so labour to grow up in full assurance of Faith, that no conscience of sinne may lye upon thee, to make a separation between *God* & thee: For, *Beloved*, you ought to *trust perfectly to the grace that is revealed through him.*

And as I say of the guilt of sinne, so in the second place you are to make use of the *Covenant*, against the power of sinne, as put the case there be some strong lust, some violent temptation, that thou art not able to out-wrestle, it is too strong for thee, thou wouldest faine be rid of it, but thou art not able, why what shalt thou do in this case? Remember that it is a part of the *Lords Covenant*, that he will *deliver thee from all thine enemies, that thou mayst serue him in righteousnesse*

L 12

and

It is better for us that *Christ* is in Heaven, than if hee were on earth.

2. Of sanctification,

Sanctification
a part of Gods
Covenant.

The way to
overcome
lusts.

and holinesse all the dayes of thy life. It is a part of his Covenant to remember it, he hath sworn to remember it, he hath said he will *write his Law in thy heart*, and that can never be, without he obliterate all old writing, he hath said he will giue thee the *holy Ghost*, he hath promised to giue thee a *new heart*. and a *new spirit*, now consider this, it is a part of his Covenant, goe to the *Lord*, and beseech him to make good his Covenant, this is the way for thee to overcome it; If thou goe about it any other way, thou shalt never be able to out-wrestle it. For a man to thinke this with himselfe, I haue received grace, I hope I haue some strength, therefore I will be bold to adventure on such a temptation; or, at least, I hope by my promises, by my vowes, & prayers, and reading one way or other, to master and overcome it; this is not the way, thou must goe to *God* and make use of this Covenant, and beseech him to giue thee strength: For, marke it, *God* would not take this upon him, to giue us new hearts, and new spirits to sanctifie us, to make us new creatures, to crucifie the flesh, to weaken the dominion of sinne, he would not take this upon him, and make a promise, if wee were able to doe it: But he knowes it is in his owne power, and he must doe it for us, and therefore in such a case wee must goe to him, and beseech him to doe it: For know this, when a man is in *Christ* once, when he is in the Covenant, he liues by a principle without himselfe, & not by one within himselfe, as *Paul* saith, *I liue by Iesus Christ,*

Christ, that is, he is without me, and it is he still that gives me strength, therefore goe to him.

If you aske the reason, Why will the *Lord* have it so? Why may not a man have sufficient habituall strength in himselfe, by which he may bee able to out-wrestle lusts, and overcome temptations? The reason is, because no flesh shall rejoyce in it selfe; and therefore *CHRIST* is made *sanctification*, that is, you derive it from him, from day to day, from time to time, that you might not rejoyce in your selues, but in him: Therefore let no man goe about such a businesse in his owne strength: for a man to thinke, *beloved*, by vertue of that habituall Grace hee hath received, to bee able to overcome sinne, and to worke righteousnesse, it is all one, as if a Man should say thus with himselfe, I see my house is full of light, now I will shut up my Doores and Windowes, I hope to have light enough; when hee hath done so, you know, the light perisheth presently, because the Sun is shut out, that which gives light: I say, so it is when a man thinks, now I am some-body, I have now gotten some strength, now, I hope I may walke with some confidence more than before; This is to shut up the windowes, as it were. No, thou must have continuall dependance upon *Christ*, otherwise, if thou goe to overcome any sin, and thinke to doe it with thy owne strength, it shall be too strong for thee: for you wrestle with spirituall things, and without a strength from one without thee, they will be too strong for thee:

Why the Lord
will have our
strength out
of ourselves

Simile.

goe to *Lord*; and say, *Lord*, I confesse I am able to doe nothing of my selfe, but I bring my heart to thee as an empty Caske, beseeching thee to fill it with grace; *Lord*, I want much grace; *Iesus Christ* is full of grace, and hath filled himselfe for that purpose, that he might communicate it to us: I say, in such a case now, if thou goe to the *Lord*, and beseech him to make good his *Covenant*, tell him thou retest upon his strength, thou goest against sinne, as *Iosua* went against the *Canaanites*; not because he was able to overcome them: for they were *Giants*, and had *Cities* walled up to heaven, but he went in the *Lords* strength; I say, if thou goe in this manner, be assured that the *Lord* will not faile thee, hee will give thee ability to overcome.

3. The promises that concerne the things of this life.

The third case is, when an outward trouble lyes upon a man, let him goe and remember it is a part of *Gods Covenant* to blesse him: To blesse him with what? With all kinde of blessings, and to bee a Buckler to him, there is no evill in the world, but *God* hath promised to bee a Buckler to shield him, and to defend him from it: Put the case thou lye under any pressure, any calamitie, any crosse, any disease, any affliction of minde, or of body, or estate, or of name, why goe to *God* now, and tell him it is a part of his *Covenant* to deliver thee, and labour to finde out if thou canst, beside the generall *Covenant*, some particular, The *L O R D* hath said, if thou be in trouble, *call upon mee and I will deliver thee*; if thou be in a strait, in extremitie, the *Lord* hath said,

said, *hee will worke thy workes for thee*, and so you may goe to him in particulars. But when Faith hath once gotten a promise, bee sure that thou keepe thy hold, pleade hard with the *Lord*, and tell him it is a part of the Covenant, and it is impossible that he should deny thee; doe as the Woman of *Canaan*, when thou art on a sure ground, take no denyall, though the *Lord* may deferre long, yet he will doe it, he cannot chuse; for it is a part of his Covenant. Beloved, therefore in this case, doe, as you see two Metaphors used in Scripture, they are excellent for this purpose, *Esay 66. 11* there is a Commandement of the *Lord* for the Children of *Israel*, that they should *sucke and be satisfied with the breasts of consolation, &c.* The words are obscure, as they are read to you, but the Originall makes them exceeding cleare; there are two Metaphors used, one is to milke consolation out of the promises, the meaning is this, that the promises are full of comfort, as a Dugge is full of milke; now, if thou be ready to faint, goe and milke out consolation out of the promises, that will relieve thee, that will stay thy heart; goe saith he, and sucke, draw out consolation from the Dugges, from the promises, (for that is the meaning) which he calsthe breasts of consolation, (for he repeates the promise presently after) thus saith the *LORD*; *behold, I will extend peace over her like a Flood, &c.* The other Metaphor is to extort, to oppresse the promises, that as a rich Man oppresseth a poore Man, and gets out of him all

Esay. 66. 11.

Simile.

We should oppresse the promises.

Instances of
applying the
promises.

that he is worth, he leaves him worth nothing; he playes the extortioner with him; after that manner deale thou with the promises, for they are rich, there is a price in them, be thou as an extortioner to them, take out whatsoeuer thou needest, or wring it out of the promises, as it were. Now when a man is poore and needy, let him goe to the rich promises, and be as an oppressor to them, that is, consider the promises to the utmost, see the utmost riches that is contained in them, and they will make thee rich. Again; draw out the utmost of that milke that is in them, and it wil exceedingly revive and comfort thee: for example, (that I may a little open it to you) *Jacob* when *Esau* met him, and his heart began to faint, (for, saith the Text, *he feared exceedingly*) his heart began to faile him now, and what did hee? He did goe and sucke consolation out of the promises: for thus he reasons with the Lord; *Lord thou hast sayd thou wilt doe mee good*; now he stayes himselfe up with this, and he got so much strength with this milke, that he was able to wrestle with the *L O R D* all night, and would not let him go without a blessing, this promise sustained him, from whence he sucked consolation and strength, *or thou hast sayd thou wilt doe me good*, therefore I am resolved, I am sure, I am upon good ground, *I will not let thee goe without a blessing*. And so *Abraham*, when he was to offer his onely sonne, what should he do now? Here he was desolate, poore, and needy, certainly his heart could not but bee readie
to

to faile, &c what should sustaine him in this case? There was a promise, you see, *Hebr. II.* he was sure *God* had made a promise, and had said unto him, this is *Isaac*, and this *Isaac* I will multiply, and with him I will establish my *Covenant*, and *his seed shall be as the Stars of Heaven*; saith *Abraham*, *God* promised it, and though I should kill him, *God* can put a new life into him; he went, you know how farre from his house where he dwelt; surely he sustained himselfe by the promise, he rested upon this promise, he drew consolation from it, and he drew it to the full, there was much milke in that promise, and that sustained and comforted him. I might give you many instances. So *David*, when hee comforted himselfe at *Ziglag*, what was it that he comforted himselfe in? Surely *David* remembred this, the *LORD* hath annointed me King over *Israel*, he hath sayd that I shall be King, and shall sit in the Throne of *Saul*; it is true, I have lost all that I have, and the Souldiers that should bee my strength, are now at this instant readie to stone mee; yet he remembred this promise, and comforted himselfe in the *LORD*, that is, in the promise that the *Lord* had made to him, whereof this was the maine that hee had to comfort himselfe with.

Beloved, learne to doe this when you are in any strait, if there bee any thing that you need, remember this, if thou canst but get a promise, if Faith can but get this footing, the *Lord* hath made it a part of his *Covenant*, and there is
his

Hebr. II.

his hand and seale to it, the Sacrament that thou receivest from time to time, is but a seale of that *Covenant*, and if he seeme to forget it for a time, hee will remember it, he cannot forget it long, bee assured he will performe it, it is impossible but he should, let not your hearts fayle, if thou have a promise, he will doe it in due season, although not in thy season, yet he will doe it in the best manner, though not in that manner as thou imaginest.

The misery of
those that are
out of the Co-
venant.

Ephes. 2.

He hath no
right in Gods
promises.

Beloved, one thing more we should have added, that is, to exhort men to enter into *Covenant*; this I should have pressed to you, the miserable condition of a Man that is without it, and the happinesse of a Man that is within it, with this wee should have concluded the point. *Beloved*, consider this, in what a miserable condition men are without the *Covenant*; it is enough that I sayd, *Ephes. 2. without GOD in the world, and without the Covenant, they are put together, they are Aliens and strangers from the Covenant, without the Covenant, without GOD in the world*: Is it a small thing to be without God? and without the *Covenant*? When thou considerest this Booke, and the many precious promises in it, that we spake of before, and thou hast not right to one of these promises, if thou be without the *Covenant*, when thou art in a strait, if thou be a stranger to God, if thou be out of the *Covenant* with him, what wilt thou do? Whither wilt thou goe? We are subject to a thousand straits; you know what a weake Creature Man is, what neede

neede hee hath of assistance ; What wilt thou doe in the time of extremitie ? Thou canst not go to *G O D*, thou art not in the Covenant with him, but thy case is as that of *Zedekiahs*, *Micah* tells him, *thou shalt go from chamber to chamber*; So shalt thou goe from place to place, *G O D* will not receive thee, for thou art not in Covenant with him. But is that all, that thou shalt want the comfort of *God*? No, know if thou be not in Covenant with *God*, he is thine enemy: if thou come neere to him for refuge and comfort, he will be to thee as a devouring fire, and when thou comest to him, thou shalt bee as soft Wax to the scorching flame, as stubble to the fire; and not onely so, but thou shalt come to everlasting burnings, such fires as shall never goe out: Such the *Lord* shall be to thee, if thou be not in Covenant with him. You will say, to mee, this is to come, if it may bee well for the present, I shall beare it the better. I will goe one step further therfore. If thou be out of *Covenant* with *G O D*; all the creatures are at enmitie with thee, there is not a creature in Heaven or Earth, but it hath libertie to doe thee hurt: for if thou bee out of League with *G O D*, thou art out of the protection of the Law, if any creature do thee mischiefe, it shall never be required at his hands, but there is a liberty given them, Sathan may hurt thee, Men may hurt thee, Beasts may hurt thee, all the insensible creatures may hurt thee; for there is no prohibition. Besides, thou hast no shield nor Buckler to defend thee from them :

God is his enemy.

Simile.

The creatures are his enemy, and have power to hurt him.

The creatures
at peace with,
Saints,

them: for thou art not in Covenant with *God*, he is not Buckler to thee: al this is the case of every man that is out of the *Covenant*, and this is not a small thing, to be out of the pales of *Gods* protection, to have every creature ready to do a man a shrewd turne, and he to have no immunitie, nothing to deliver him, it is not so with the Saints, all the creatures are at peace with them.

To draw this a little neerer, if there be any thing in the body, or out of the body that troubles you, if there be imaginations in the minde, that are to the Soule, as the Gout is to the body, if thou be in *Covenant* with *God*, all these are at peace with thee: For all these are at *Gods* command, it is a part of his *Covenant*; when thou art in *Covenant* and league with him, thou art in league with them, and therefore they shall never doe thee hurt. Be assured of that, when thou art within the *Covenant*, there is no creature in Heaven or Earth can doe thee hurt: For thou art at peace with it, it is not an enemy, and that which is not an enemy, it never doth hurt; but if thou be not in *Covenant* with *God*, now these have a power to hurt thee, there is no prohibition upon them, there is no restraint, but they may doe thee hurt, they are enemies to thee, both those things, and whatsoever else is in Heaven or Earth; Sathan, and every creature hath power to doe thee hurt: When thou walkest in the way, when thou sittest in thy house, wheresoever thou art, thou walkest in the midst of a thousand dangers, because thou art not in Cove-

Covenant with *God*, therefore thou art exposed to the enmitie of all the creatures.

But this objection will be made, Yea, but many of those that are within the Covenant, receive hurt from the creatures and many of those that are out of the Covenant, live peaceable and quiet lives.

I will answer it in a word; It is very true they may be exercised, though all the host of heaven and earth be at peace with them, and there is not any creature can doe them the least hurt; No, they neither will nor can goe about it, to lift up their hand against them, yet they may be exercised with many afflictions, but there is a very great difference betweene these two, the same disease, the same griefe, the same apprehension lyes on the heart, and wounds the spirits of the one man, but to the other that is in Covenant, it is a rod in the hand of a Father, enabling him to keepe his Covenant the better, it is as a Medicine in the hand of a Physitian to heale him, to comfort him, to doe him good; that very disease to another is as a Sword in the hand of an enemy, as poyson in the hand of the destroyer to hurt him. As, for example, the Devill had power to vex *Saul*, and to vex *Job*, here was the same instrument, the Devill had power over both, but there was a great deale of difference, you know he had power over *Saul* as an enemy, he had power over *Job* as a friend; and so likewise *Indas* had a messenger of *Satan*, to fill his heart, and *Paul* had a messenger of *Satan*

Obiect.

Ans.

Holy men may be exercised, they can not be hurt by the creature.

Difference in the same tryall to godly and wicked.

In their re-
straint.

In their end.

Simile.

tan too, to sollicite him, and to trouble him, and to joyne with his lusts, to make them as prickes in his sides, but there is much difference; to the one he had a restraint, the *Lord* said to the *Devill*, What hast thou to doe with *Iob*? Thou shalt goe thus farre, & no further, thou shalt not hurt *Iob*. To *Paul* there was restraint too, thou shalt goe thus farre, for what purpose? As there was a restraint, so there was another end likewise, so farre it shall goe, as till it hath humbled him; *Iob* and *Paul* were humbled by it, a jot further it cannot goe: For the *Devill*, in truth, though he be hostile to them in affection, yet cannot hurt them in action, because *God* useth them onely to doer them good, and to humble them; *Iob* was the better, and *Paul* was an exceeding gayner by it, but *Saul* and *Iudas* were great losers; so there is a great difference betweene these two. The shepheard sets his dog upon the sheepe to bring them in, another man sets his mastiffe on another creature to worry it, and to destroy it; the *Lord* sets the creature upon his own servants but as the Shepheard sends out his dogge, to bring them in; as soone as they are brought in, he rates the dog, and will not suffer him to doe them the least hurt. A Man will not haue his servants nor Children, nor his friends hurt, but he will rate the dog when he fals upon them; So the *Lord* doth with every creature whatsoever, when it comes to hurt them, he rebukes it, as he did the stormes and windes: on the other side, when a man is out of Covenant with *God*, then

then *God* unloofeth the collar of the creature, as it were, and sets him upon such a man, and saith unto him, Goe and worry such a man, wound him, be an enemy to him, hurt him. This objection is so to be answered, that those that are within the *Covenant* they are often molested and troubled, the Creatures seeme to hurt them, though they be in League and at peace with them, and can doe them no hurt.

Secondly, it is objected, that others that are out of the *Covenant*, they liue at peace.

Beloved, I beseech you consider this, and it is profitable to consider, that he that belongs not to the *Covenant*, he may liue in his Fathers house, he may sit at Table with the Children, he may haue the same maintenance, the same cloathing, the same usage, the same libertie, the same privileges of the family as the children haue, and yet for al this, this is one that belongs not to the *Covenant*, but one whom *God* intends to cast out. *Ismael*, you know, lived in the family, as well as *Isaac*, and was as well used as *Isaac*, till the time that *God* would haue him cast out, and therefore deceiue not thy selfe with outward peace, to say *God* and the creature are at peace with me: for I haue prosperitie in all that I doe. No, it may be, the time of casting out is not yet come, but in due time, when the right season shall come, then *Ismael* shall be cast out, & every one with whom the *Covenant* indeede is not establisht.

Cain remained for a time, but he was cast out, and made a *vagabond upon the Earth*. *Saul* remained

Note.

Object.

Answ.
Wicked men
may haue
peace for
a time.

Deut. 32.

ned for a time in the house, but in due season *God* cast him off: So, I say, *God* may nourish, and cherish, and defend thee, as if thou wert one of his owne Children, but he will cast thee off in the end. Wee haue a notable example for it, in his dealing with the Children of *Israel*, they were such as belonged not to the Covenant, a great part of them, and yet see how he used those very men; *Deut. 32.* it is said, *Hee carried them on Eagles wings*; that is the expression; that is, the *Lord* carried them safely, as the Eagle carries her yong on the top of her wings, that no Fowle can reach them, but she is aboue all Fowles, and stronger than all Fowles; & flyes higher, so they were safe as on Eagles wings, nothing could reach them; After that manner I carried you out of *Egypt*. I kept you so safe: besides, I did not onely defend you, but fed you with the finest Wheat, with the purest Oyle, with the liquor of the Grape; and yet notwithstanding all this, these men were such as *God* hated, such as were not in league, as belonged not to the Covenant: Deceiue not thy selfe, *God* may doe all this, and yet cast thee out; he may feed thee with riches in abundance, and yet if thou be not a sonne, if the Covenant bee not established with thee, thou shalt be cast out, the sonne abides for ever, but he with whom the *Covenant* is not made, though he may continue in the family for a while, he shall not abide long, but shall be cast forth.

F I N I S.




FOVRE SERMONS,

WHEREIN,

Certaine Objections against the
point of GODS ALL-SUFFICIENCY,
(handled in the five first sermons of
the former Treatise) are answered.

ECCLESIASTES 9.1,2,3,4.

*I have surely set my heart to all this, to declare this, that
the just, and the wise, and their workes, are in the
hand of God, and no man knoweth either his love or ha-
tred by all that is before him: for all things come a-
like to all, and the same condition is to the just, as to
the wicked, and to the good, and to the pure and to
the polluted, and to him that sacrificeth, and to him
that sacrificeth not; as is the good, so is the sinner, he
that sweareth, as he that feareth an oath, &c.*

 E have purposely chosen this text,
that we might answer some obje-
ctions, which might be made a-
gainst the *All-sufficiency* of God,
which wee spake of lately to you;
for this might be objected:

If God be *All sufficient*, what is the reason of this
dis-

Obiect.

A a

dispensation of things that we see in the world, That there be righteous men, to whom it is according to the worke of the wicked, and there be wicked men againe, to whom it is according to the work of the righteous?

Ans.

Eccles. 8. 36.

Here you haue this answer made, That for a time all things come alike to all, there is the same condition to the one, as to the other: The reason of which you shal see, when we come to the handling of the words. But in brieife to open them to you, you shall find, that this was the occasion of them. In the 16. verse of the former Chapter, saith the Wiseman, *I have applyed my heart unto wisdom, and to behold the businesse that is done upon the earth, in which I had no rest, either day or night; I was so intent upon them.* Well, what is the conclusion? Saith he, I found this, I was not able to finde out the reason of Gods workes: *I beheld the workes of God, that man cannot finde out the workes that are wrought under the Sunne, yea though a wise man thinke to know it, hee cannot finde it:* That is, when I see how God dispenseth things, I am not able to finde out the reason: and not I onely, but no man is able to finde it: no, saith he, though he be a wise man; no, although he search never so diligently, he cannot find out the reason of Gods waies, the reason of his providence, of his dispensing of prosperitie to the wicked, and adversitie to the godly: yet these two Conclusions notwithstanding he found, which he expresseth in the first verse.

First, that *the just, and the wise, and their workes,*

are

are in the hand of the Lord: That is, although I see not the reason why God doth it, yet this I find, it is the Lord that disposeth all things, both to men, and all their workes; All the events that fall out, both good and evill, I finde this, that they are in the hands of God.

The second thing to be found is, That all things come alike to all: There is the same condition to the good and to the evill, to him that sacrificeth, and to him that sacrificeth not. These be the two things, that the Wiseman professeth he found out, and from hence he gathereth two Consecratories.

One is, That there is no man able to know love, or hatred, by all that is before him: That is, by all that he seeth done to himselfe, or by all that he seeth God do to other men; he is not able to judg by that, who it is that God loves, or who it is hee hates.

1. Consecratory

A second Consecratory from it, is expressed in the third verse: saith hee, *This is an evill I have seene under the Sunne, that there is one condition to all: That is, the sonnes of men, when they have seene this carriage of things, this administration, and dispensation of good and evill thus promiscuously, to men of all sorts: Therefore saith hee, The hearts of men are full of evill, & madnesse is in their hearts while they live: That is, therefore they seek not God, but the creature; therefore they do not depend upon him, but seeke to secondarie meanes: What is the issue of it? Therefore they goe downe to the dead: That is, they perish for ever. So much briefly for the meaning of the words.*

2. Consecratory
Eccles. 9. 3.

Now before he comes to deliver these two conclusions, he makes this Preamble; *I have given my heart;* saith he, *to all this,* or *I bend my selfe with all my might to this,* even to declare these two things, that all things are in the hands of God, &c. Whence we will gather this, (in that *Salomon* saith that he bent himselfe with all his might, to declare both to himselfe and to others, that all things are in the hands of God,) that;

Dott.

It is a hard thing to be perswaded of Gods *All-sufficiency.*

It is a very hard thing to be perswaded of Gods All-sufficiency.

It is a very hard thing to be perswaded, that all things are in the hands of God, it is a hard thing to perswade our selves, it is a hard thing to perswade others; that is, I shall not deliver the point fully to you, except God himselfe teach you, except God himselfe declare it; it is so hard for a man to see all things in the hands of God, to know that he is able to doe all, that except God teach it to a man he is not able to know it, that is, he is not able to know it to purpose, he is not able to know it so, as to have the use of it, hee is not able to know it in a practicall manner, except God teach it him.

The holy Ghost must perswade.

The ground of which is, because it belongs to the holy Ghost to perswade; it belongs to God to perswade, not only to perswade this truth to the hearts of men, but also to perswade all saving truthes of what nature soever. And therefore we see when Christ sends out his Disciples, his Apostles, he bids them, *Goe preach the word to the Jewes, and Gentiles;* and whereas they might object in that case, how that we be able to perswade

Ob.

men, that bring a strange doctrine, and strange newes to them, a strange thing that was never heard of?

Christ answers them thus, I will send my Spirit with you, and *he shall convince the world of sinne, of righteousness, and of Indgement*: As if he should say, I confesse you are not able to doe it, that is a worke that only belongs to the *holy Ghost*, and he shall convince men of their miserable estate out of Christ, he shall convince them of that righteousness that they are to haue by Christ, he shall also convince them of holinesse, and sanctification, under Christs Government. Thus, saith he, the *holy Ghost* shall doe; you are not able to performe it. And so when the Lord makes the promise, that the people should serue him, and feare him: The question is, how they should be able to doe it; shall the Prophets bee able to perswade them? shall the Apostles in their times bee able to perswade them? No, saith hee, *They shall all be taught of God*: As if hee should say, without his teaching it will bee all in vaine; but if the Lord teach them once, they shall be perswaded effectually, they shall not onely know what their dutie is, but they shall be ready to performe it.

The reason of which is,

First, because *God* only is the generall, and universall worker, hee onely is universally wise, hee only knowes all things, and therefore he onely is able to teach all things: men know but in part, and therefore they are able to teach but in part: (now he that is perswaded of a thing but in part, though

Ans^m.
Iohn 16.

Reas. 1.
God onely
wise, and there-
fore able to
perswade.

he may acknowledge the thing to be good, yet his heart is not wrought to practise it; for there is something yet behind, some objections, that are not yet answered.) It is only *God* that hath an universall light, that is a generall worker; and therefore he is said to be *only wise*: for a man is not said to be wise, except hee know all things that belong to such a busines; If there be any part or corner of it hid from him, he is not wise; that is, he is not able to proceed aright, he is subject to error: but *God* who hath abundance of light, *God*, that knowes all things, is only wise; and therefore he is onely able to perswade. Hence it is that men are able to perswade, that such graces are good, that such waies are excellent in themselves that it is good to take such courses; but yet to answer all the secret objections of the heart, to perswade fully, to turne all the wheelles of the soule, this is that which a man is not able to doe, to enlighten all the corners of the heart, he is not able to convince fully.

Reason. 2.
God onely
knowes the se-
veral turnings
of the heart.
Jerem. 17.9.

Secondly, *God* is onely able to doe it; because he only knowes all the windings and turnings of the heart of man: It is said in *Jer. 17.9.* that *the heart of man is exceeding deceitfull, who can know it?* That is, no man in the world can know his owne heart, much lesse can any man else know it, there are so many windings, so many turnings in it, there is such a labyrinth in the heart, such a depth in it, that no man is able to search his owne heart, to find out the bottome of it: oh but who is able to doe it? Saith hee, in the next words, it is *God* that

that *searcheth the heart and tryeth the reynes*: That is, he only knowes the severall inclinations of the will, and therefore he onely is able to perswade.

You know if a man make a key to undoe such a locke, he must know all the wards of it, or else he may make a key that will not undoe it, he may endeavour, and not be able to turne the locke: So the Lord that onely knowes all the wards, all the secret passages, all the windings and turnings of the heart of man; he only is able to sute it, and to fit it with such arguments, as shall be effectuell to perswade. You see when he would perswade *Moses* to goe downe into *Egypt*, there was a secret objection that *Moses* had in his heart, if he went thither, that he should lose his life; *God* that knew *Moses* heart, knew where that objection lay, where it stucke with him, hee was able to bring arguments to perswade him; *Goe thy way* (said the Lord) *for they are dead that sought thy life*.

Last of all, *God* is onely able to doe it, because he is able to amend the heart where it is amisse: A man perhaps may bee able to shew an object, and to bring it to light: but what if the eye bee amisse? the man is not able to see and to discern for all that: If a mans eye be blind, if there be any weft in it, he is not able to remoue it: So a man may propound arguments, but to make the heart capable of those arguments, he may propound reasons and perswasions, but to make the heart apprehensive of them, it is about the power of the Creature. And therefore it is *God* onely that *reneweth us in the spirit of our mindes*: he that hath

Simile.

Reason. 3.
God only can
amend the
heart.

Simile.

made the eye, and so he that made the will, and the understanding, he onely can heale the breaches of them, hee onely can eleuate them, and put a supernaturall light into them, and makethem fit to apprehend those spirituall reasons, of any kind, that he objects and propounds to the hearts of men: So that *God* onely is able to perswade, as of all other truths, so of this, that all things are in his hands, that hee is *All-sufficient*.

Use.

Why one man
trusteth *God*,
and not ano-
ther.

We may make this use of it: we see the reason, why one man is able to see and trust to this *All-sufficiency* of *God*, and another is not. The reason is, because *Christ* hath revealed it to one man, and not to another: *God* hath taught it to one man and not to another: We see it in common experience. A wise, learned, witty, and able man, that can discourse more then many others of the vanitie of outward things, of the *All-sufficiency* and fulnesse that is in *God*, yet when hee comes to the practise of it, he is able to doe nothing: On the other side wee shall finde in experience, that many poore Christians that are able to say little, yet when they come to practise, they are able to part with their libertie, with their credit, with their goods, and with their liues, that they may cleave to *God* and keepe a cleare conscience: what is the reason of it? because they be taught of *God*, they are perswaded by him, and therefore they are able to practise it; As for the other they are taught by men, they are taught by themselves, and therefore they are not taught indeede, they are not fully convinced of it; and therefore though they know such things

things, though they bee floating in their mindes, yet they haue not the use and the practise of them. Wherein you shall obserue this difference, that a man may know a trueth, and yet not bee led into that truth; as you see *Ioh. 16. 13.* *When he shall come which is the spirit of trueth, he shall lead you into all trueth:* (marke it) *hee shall leade you into all trueth.* It is one thing to preach the trueth, and another thing to be led into the truth. The *holy Ghost* shall lead you into all truth, as a man is led by the hand into a place: for we are not onely blind, but lame too; wee are not onely unable to see spirituall trueths, but when we see them, we are not able to follow the guidance of the *holy Ghost*: Therefore saith he, the Spirit shall not onely shew you such and such things, but shall leade you into those truths, he shall lead you into the practise of them.

Many men they know what temperance, what sobrietie and patience are, who are not able to practise them: they are not led into the trueth of these points: because that is proper to the *holy Ghost*, it is hee onely that leades us into them, it is he onely that enableth us to see them, as to be fully convinced, so, as to resolute upon the practise of them: and therefore you shall finde the Apostle *S. Paul, Ephes. 1.* when he revealeth therethose spirituall blessings that we haue in Christ, when he had declared many of those glorious priuiledges, in the 18 verse he prayes, *that the eyes of their understandings might bee opened, to see the hope of their calling, and the riches of that glorious inheritance prepared for the Saints, and the exceeding great-*
ness

Iohn 16. 13.

Leading into
the truth.

Knowledge
without pra-
ctise, whence
it is.

Ephes. 1. 18.

nesse of his power towards them that beleene. The meaning of it is this; when *Paul* had discovered all this, saith hee, this labour of mine will bee but in vaine, except the *Lord* open the eyes of your understanding. So it is when we preach to you of the *All-sufficiency* of *God*, when wee discover to you those glorious priuiledges, that we haue by *Christ*; except the *Lord* open mens eyes, except he send the spirit of revelation into mens hearts to discerne those things, except hee preach to the heart, as well as we do to the eare, it is but lost labour; saith the Apostle, if *he would open your eyes to see the hope of your Calling*, to see those great hopes that you haue by reason of your calling, to see the riches of that glorious inheritance prepared for the Saints, it is not only rich, but abundant riches.

Againe, (saith he) to see the exceeding greatnesse of his power: A man is able to see something, that *God* is able to doe this, and to doe that; but to see the exceeding greatnesse of his power, how farre it reacheth, this none is able to doe, unlesse he haue the spirit of revelation, to open his eyes to see it; That, even as *Elisba* said to *Gehezi*, *There are more with us then against us*. But how came *Gehezi* to know that? *Elisba* praies the *Lord* to open his eyes, and when his eyes were opened, he saw it visibly. After this manner the *Lord* deales with his children; when such truths as these are propounded to them, that *God* is *All-sufficient*, yet all this is nothing, except *God* wil open their eyes, except he will be with them; as he was with *Iob*, al that his friends said to him would not perswade

perswade him, till God himselfe spake to him out of the whirlwinde. When God himselfe will say to a man as he did to *Abraham*, *I am All-sufficient*, then he perswades him and not before.

And this, *Beloved*, is the office of the *holy Ghost*, it is he that shewes the *Father*, and the *Sonne*, to the sons of men, it is he that glorifies the *Father*, and the *Sonne*. And in this sense he is said to fill them with joy upon all occasions: for the cause why a man rejoyceth is, because he is informed of some good newes, something he is perswaded of, and when he heareth of it, there followes sudden joy. So when the *Apostles* were in distresse, in prison, when they were in danger, the *holy Ghost* brought good newes to them, he revealed to them such and such things; upon this revelation, upon this good newes that was brought to them, it is oft said they were filled with joy: which is therefore called the *Joy of the holy Ghost*, which the *holy Ghost* works in men by perswasio, by revealing to them the hope of their *Calling*, and the riches of their glorious inheritance, and the exceeding greatnesse of his power, working in those that beleene. And therefore this you must consider, that though we preach to you, and you heare all the truths of *Gods All-sufficiencie*, yet you are able to practise nothing, till *Christ* reveale it to you. If he come to a man, when he is in a strait, and say to him, as he did to *Paul* upon severall occasions, *Fear not Paul, I will be with thee*. I say, if he himselfe would come thus and speak to the heart of a man; that is, if hee would reveale it by his Spirit, we should be able

Joy, the cause
of it:
The Author
of it.

to

Outward
things how to
neglect them.

Why Christi-
ans hold out
in all condi-
tions

to practise it, we should be able to stay our selues upon him, we should bee able to trust him in his *All-sufficiencie*, and would venture upon any thing; wee should be able to doe our dutie, wee should be able to suffer persecution, as the Apostle speakes, *because we trust in the living God*. It is a certaine and true rule, no man is able to guide his life aright, his riches, his credit, his liberty aright, except he be able to neglect them, and no man is able to neglect them, except he haue something that is better in stead of them, except he see these two things:

An emptinesse in them:

And a fulnesse somewhere else.

But now who is able to perswade men of this? Surely he that perswaded *Salomon* that all was vanity; it is he that must perswade us, without him it cannot be done. What was the reason else that *Peter*, *Andrew*, *John*, and the rest of the Apostles, were able to forsake all things, when others were not? Doubtlesse, because they were perswaded they should finde it againe in *Christ*, when others were not so perswaded? Flesh and blood did not teach them, but the *holy Ghost* revealed it to them, that though they had lost all, yet they should finde all, yea, they should finde an hundred fold more. What was the reason that *Demas*, and others, when they met with persecution, and temporall preferments in the world, were not able to keepe on their course, but turned aside, when *Paul* who had the same temptations did not? The reason was, because it was not revealed to *Demas*, but it was

wasto *Paul*; A window was opened to him in heaven, as it were, to looke into *Gods All-sufficiencie* to see the treasures there, to see *Gods* power, and eternity and blessednes: & when he walked in a continuall sight of this *All-sufficiencie*, *Paul* cared not whither he went, nor what became of him; it was nothing then for him to passe from prison to prison, from affliction to affliction. So, as long as a man walkes in a continuall sight of *Gods All-sufficiencie* as long as he sees him that is invisible, so long he is full of comfort, so long he is able to doe any thing; but when once his sight is taken from him, when once he is left in darke-nesse, that Torches and Candles begin to appeare great lights unto him, (as you know it is in the darke night) that is a signe that a man is in darke-nesse, when the feare of men, and the favour of men, seeme great unto him: So it will be when *God* doth but leave us a little, when he doth but cloud us, when he withdrawes from us that light of his *All-sufficiencie*, then we are ready to sinke, and to faile in our duty, and to turne aside, to balke the wayes of righteousness. And therefore if you would have the use of this *All-sufficiencie*, if you would be perswaded that all things are in *Gods* hands, beseech him to teach you to depend upon him.

Beloved, it is certaine, that the holiest men that are, have as much love of themselves as others, they desire their safety, as well as others, they desire to have liberty, and life, as well as others: but here is all the difference, they are perswaded that

Holy men
love them-
selves as well
as others.

God is All-sufficient, to restore all these to them, when they loose them for his sake, when other men are not so perswaded: they have a new judgement of things, they have another judgement of heavenly things, and of earthly, they see another vanity in the Creatures, and another *All-sufficiency* in *God* than other men see, or than they themselves ever saw before: And this is the reason they are able to do that which other men are not able to doe. And therefore the way to have the use of all this knowledge, is to seeke to *God*, to beseech him to enlighten you, that he would declare this to you, that he would leade you into this truth, & when he hath taught you, you shall be able to know all this, and to know it to purpose; So much for this point.

As we told you, there are here these two Conclusions:

First, That *the just, and the wise, and their workes, are in the hands of God.*

And secondly, That *all things come alike to all*: we will take the first as it lies, and deliver to you the same point, which is this;

That all things, all men, all their wayes, all the Creatures, with the severall workes of them, are in the hands of *God*: for it is thus methodically set downe; The wise are in the hands of *God*, and their workes, and so are the wicked, and their workes, and so are all the Creatures in his hands, with all the effects that proccede from them:

This then is the point:

That all things are in Gods hands.

Doct. 2.
All things are
in Gods hands

Now

Now how all things are in Gods hands in generall, we have declared to you before: but we will now deliver it a little more distinctly, that I may adde something to that which I have formerly taught. They are all in the hands of God, that is originally in the hands of the Father, and in the hands of all the persons of the Trinitie, as they joyne in the Deity, as they are God: but yet if you compare this place with some other, you shall see more distinctly in what manner they are in the hands of God: They are I say, originally in the hands of the Father, but yet they are more immediately put into the hands of the Sonne, as he is Mediator. Therefore compare this place with *Math. 11. 27. All things (saith he) are given me of my Father, and none knowes the Sonne, but the Father: And so likewise with Iohn 3. 3. The Father loves the Sonne, and hath given all things into his hands: And with that, 1 Cor. 15. 24. you shall see there this expresseion; saith the Apostle, There shall be an end, when Christ shall give up the Kingdome into the hands of the Father. The meaning of it is this, that though all things be in the hands of God yet they are all put into the hands of Christ, as he is Mediator: And therefore Psal 2. it is said, Aske of me, and I will give thee the Heathen for thine inheritance, and the utmost part of the earth for thy possession: That is, he will give them into his hands to doe with them what he pleaseth: so that (to add this to that which we have before delivered) it will be a profitable point for us to consider, that though God be *All sufficient*, and hath all things*

in

All things in
the hands of
the Mediator.

Math. 11. 27.

Iohn 3. 35.

1 Cor. 15. 24.

Psal. 2. 8.

in his hands, yet hee hath put all this into the hands of his Sonne.

Quest.

You will say, what comfort is there in that? or to what end is it usefull for us to know, that they are in the hands of the Sonne, more than that they are in the hands of the Father?

Ans.

God hath put
all into Christs
hands, that we
might be more
confident.

It is to this purpose; that you may be more confident in comming to *God*, to aske any thing at his hands: for therefore hath the *Lord* done it, that you might come with the more boldnes: for *Christ* hath taken our nature, our flesh; he is nearer to us, than *God* the Father, *who dwells in light inaccessible*: hee is one whom we have knowne, he dwelt among us, he is of the same kindred, as it were, we are flesh of his flesh, & bone of his bone. Now when we shall heare, that all things are put into his hands, as he is Mediator, as he is the Angel of the Covenant, we may go with the more boldnesse, we may have the more confidence, that as we have need and use of any thing, it shall not be denied us: for we know all is in the hands of him, whom we love, whom we feare.

When one heareth that his Prince hath put all that he hath into the hands of a friend, with whom hee is well acquainted, it must needs glad his heart, and fill him with hope of obtaining any thing that is fitting for him: As it was with *Jacob*, when *Ioseph* said to him, All this I have in mine hands, &c. It was a great comfort to *Jacob*, that one whom hee knew so well, that was flesh of his flesh, had all things in his hands. Now this is the comfort we have by

it,

All things are in Gods hands.

501

it, That the Father hath put all things into the hands of the Sonne, into the hands of Christ, as he is Mediatour, and this he hath done for these reasons:

First, that men might glorifie the Sonne, that men might honour the Sonne, as they honour the Father, for therefore was it that hee would not keepe all in his owne hands, but gave them up into the hands of the Sonne.

Secondly, he hath done, that hee might dispense that *all sufficiency*, that is in himselfe, in a way befeeming himselfe, with that indulgence, and that mercy that is futable to himselfe, and futable likewise to our frailty. And therefore *Exodus 33. 3.* the Lord said, *I will not goe up with thee, for thou art a stiffnecked people, therefore I will not goe up with thee, lest I consume thee; but I will send before thee the Angel of my presence, and he shall goe up with thee:* As if hee should say, I have pure eyes, I am not able to see that which I shall see in thee, but I shall be ready to consume thee; but he is more indulgent, hee is more mercifull, he is more able to beare, because he is made the Mediator: therefore (saith he) he shall goe along with thee, even *the Angel of my presence*: Whereby you may see, that the Lord hath put all power into the hands of the Mediatour, that he might dispense it the better to the sonnes of men.

Thirdly, he hath done it, that it might be sure to us: for if the Lord had made an immediate Covenant with the sonnes of men, there had beene little hope for us: We should have broken it, as

Reas. 1.
That we
might honour
the Sonne.

Reason. 2.
To dispense
his All-suffi-
ciencie.

Exod. 33. 3.

Reas. 3.
That our-
state might be
sure.

Christ the
Messenger of
the Covenant,
why.

Adam did, when the Covenant was made with him; but he hath put it into the hands of a Mediator, whom he hath made the Angel, or the Messenger of his Covenant, that it might be sure to us, that is, that the Lord might perform all his promises to us, and that we might keepe likewise the Condition on our part: for therefore Christ is said to be the Messenger of the Covenant, to dispense to us that which God hath put into his hands; partly, because he is able to reconcile the Father to us (& therefore he is the Priest that is entred into the holy of holiest, that is into the very heavens, to make intercession for us) partly also, because he is able to bring us in, as a Prophet to enlighten us in the knowledg of him, and as a King, to subdue the stubbornnesse of our hearts, and enable us to obey him: So that the Covenant is immediately made with him, and not with us; therefore, all things being put into his hands, he being the Messenger of the Covenant, it is made sure to us, that otherwise had not beene.

That no flesh
should rejoyce
in it selfe.

Deut. 8. 18.

Last of all, the Father hath done it, that no flesh might rejoyce in it selfe. so saith the Apostle, he hath made the Sonne to us wisdom, righteousness, sanctification, & redemption, that he that rejoyceth might rejoyce in the Sonne. And therefore we see Deut. 8. 18. How carefull he was to teach the Israelites this, shewing them, that they were not brought into that good land for their owne righteousness, but for his Covenants sake, that is, for the Covenant hee made both with them and us in Christ, which was manifested to Abraham and Jacob, but was in the Sonne.

The

The use that we are briefly to make of it is this, that we should take heed of comming to *God* for any part of his *All-sufficiencie*, except it be in the name of his Sonne. When you heare that *God* is *All-sufficient*, you must not thinke now to goe to *God* immediately, to say, *Lord* bestow on me such and such a thing, as I want: for in doing so, what doe we else but draw neere to *God*, as the stubble, or the waxe should draw neere to the fire? *Who is able to dwell with everlasting burnings?* He is a consuming fire to the sonnes of men, if they come to him immediately. But if you come to him in the name of the Son, into whose hands he hath put all things, he is ready to accept you, & to grant you whatsoever you aske in his name. *Lev. 17. 5.* it was death for a man, though his sacrifice was never so good, to offer it without a Priest; and it is no lesse than death to any man to come to *God* without *Christ* that is, the *Lord* doth not give life to that man, he doth not raise him from nature, which is death enough. When we come to *God* without the Son, what doe we else in so doing, but dishonour the Son? We give him not that honour which his Father would have him to have. What doe we else but robbe him of that which he hath purchased at a deare rate For even for this very cause did he suffer: *I therefore*, (saith he) *hee hath given him a name above all names.* What do we else but rejoyce in our selues, and forget to give all the glory to *Christ*? Therefore whensoever you come to *God* stiltake heed, that you forget not *Christ*, but that you come in his name.

Use.

Not to come
to God with-
out Christ.

Lev. 17. 5.

Use 2.
To come
with confidence in him.

Why God
doth not great
things for us.

Note.

Why there is
a fulnesse in
Christ.

Secondly, as we must not come without him, so wee must come with confidence and much boldnesse, if we come in his name; and that is an especiall use to be made of it, to come with boldnesse to partake of his *All-sufficiency*; for it is in the hands of the Sonne, it is in the hands of a Mediatour.

The reason why great things are not done for us, notwithstanding *God* is *All-sufficient*, is, because we come not with great faith: If we were able to beleeve much, it would be to us according to our faith. And what is the reason that we come not with great faith, but because we come not in the name of *Christ*? Wee are discouraged in the sight of our owne weaknes, or imperfections and frailties; but if we did look on *Christ*, and behold him, and come in his name, we would come with a strong faith, and if we did so, it would be according to our faith. When we come timorously & fearefully to *God*, when we come doubting whether we shall receiue it or no, it is a signe we come in our owne name: When we come boldly and confidently, and make no question, but the thing we aske shall be granted, it is a sign that we come in the name of *Christ*: and if we doe so, doe you thinke hee will deny us? To what end hath the Father given him all things into his hands? Why is hee made rich with all treasures? Is it that he might keepe it, and hoard it up? No, but it is to bestow on those that his Father hath given him amongst men: when a man hath riches, *it is a vanity under the Sunne*, saith *Salomon*, to keepe

keepe them, and hoord them up, he were as good not to haue them, as not to use them: and doe you thinke that *Christ* will haue all things given into his hands for nothing? Is it not to bestow on us? Doe you thinke, that he will purchase a thing at so deare a rate, and when hee hath done, make no use of it? It is sayd *Phil. 2. 8. 9.* That, because *He tooke upon him the forme of a servant, and was obedient to the death of the Crosse, therefore his Father gave him a name above all names.* And therefore he did thus and thus unto him Hath hee purchased this for himselfe, for his owne sake? Certainly, it was not for himselfe, for he had no need of it, but he bought it for us: and will he not make use of it when he hath done? Therefore doubt not when you come in his name, you shall receiue, and that abundantly too; when wee come in the name of his Sonne, he is able to deny us nothing. Onely remember this, that you come with boldnesse. It is said *Ephes. 3. 1.* that we haue this benefit by *Christ*, wee come with *boldnesse and confidence through faith in him.*

Philip. 2. 8. 9.

Ephes. 3. 11.

If a man through the apprehension and sight of his owne righteousness, of his owne sanctification, that measure of it that hee hath obtained, think thus with himselfe, I haue thus walked with *God*, I haue beene thus perfect, I haue thus farre kept the way, I haue thus farre denied my selfe, and therefore I shall be heard: If he goe this way to worke, he shall find many objections, much fallenesse in his heart, much unevennesse in his wayes, that will discourage him; therefore so, a

Why we can
not be bold if
we come to
God in our
owne name.

Use 3.
To teach us
thankfulness.

man cannot come with boldnesse. But, saith he, you shall come boldly: through whom? *through faith in Christ*: that is, if you come in Christ, consider that you are in covenant with him, that you come in his name, that is hee whom you present to the Father, when you aske any thing at his hands. And thus you may come with boldnesse, what objections soever there can be made, they will be all easily answered in Christ.

Then last of all, if it be in Christ, if it be put into his hands immediatly, then whensoever you receiue any thing, let him haue the sacrifice of praise, let it adde some new loue, and some new ingagement, and thankfulness to the Sonne. The Father hath done it for that purpose, that the Sonne might be honoured, that the Sonne might bee magnified, that we might learne to loue the Sonne, to serue the Sonne, as wee doe the Father; and therefore whensoever we obtaine any thing at his hands, let us be thankfull to the Sonne: Labour to see his grace abounding towards us, and our hearts abounding to him in thankfulness, and in all the fruits of obedience. So much shall serue for this point.

Now we come to the next Conclusion, *All things come alike to all; The same condition is to the just as to the wicked, and to the good and pure, and to the polluted, and to him that sacrificeth, and to him that sacrificeth not; as is the good, so is the sinner, hee that sweareth, as hee that feareth an oath*. Hence I gather thus much. (before I come to speake of the application of these events to the sonnes of men)

That

All men divided into two Ranges.

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That All men are divided into these two Ranges, either they are good or bad, either they are polluted or cleane, either they are such as sacrifice, or such as sacrifice not : There is no middle sort of men in the world, all are either sheepe or goates, all are either within the Covenant, or without the Covenant, all are either elect, or reprobates : God hath divided all the world into these two, either they are the Lords portion, or the Devils portion.

There are some Reasons of it.

One is, that God hath made all men to be vessels of honour, or of dishonour, there is no vessell of an indifferent or middle use.

Againe, who are they that divide the world? God and Satan : Either you belong to God, and are his portion, (as Deut. 32. 9. *His people are his portion,*) or you are the Devils portion.

And so likewise may we reason from the two principles, either a man is borne of the flesh, or of the spirit, if he be borne of the Spirit, he is spirituall, and if he be borne of the flesh, he is fleshly. And therefore in one of these two conditions he must needs be, which I obserue for this purpose.

First, you see hence then, that there are but two places hereafter for men, as there are but two ranges of men; there is no middle place, as the Papists affirme, there is no Purgatorie, or Limbus, either for the Fathers before Christ; or for Children now : As they are all in one of these two ranges, in one of these two conditions, so there are but two places into which all men are divided, some to the one, and some to the other.

Doct. 3.

All men divided into two Ranges.

Reason. 1.

All are vessels of honour or dishonour.

Reason. 2.

God and the Diuell divide all the world. Deut. 32. 9.

Reason. 3.

All are borne of the flesh or the spirit.

Use.

There is no Purgatory or Limbus.

Use.
To try in
which condi-
tion we are.

Ephes. 5. 6.

The misery of
those that try
not their con-
dition.

But secondly; the cheifest use that wee are to make of it, is this: If it be so, if a mans condition must be one of these two, that he is either within the dore of the Kingdome of God, or without, that though some are come neere the Kingdome of God, some are farther off among those that are without; and againe, among those that are within the doore, some are farther in, some are not so farre; some have proceeded farther into the Temple, some a lesse way; yet there are none in a middle way, but all are eyther within or without let us then learne to consider, what our condition is, let not our perswasion and opinion of our selves hang betweene both, but let us come to this conclusion, to this disunctiue proposition, Either I am in the number of those that are good, or that are bad, either I am within the Covenāt, or without: & so consider in which of these two conditions we are. Men are exceeding apt in this case to deceive themselves: and therefore when the Apostle hath occasion to speake of this, he premisseth that still, *Be not deceived, such and such shall not inheris the Kingdome of God:* and so in Ephes. 5. 6. *Let no man deceive you with vaine words, for, for such things comes the wrath of God upon the children of disobedience:* That is, men are exceeding apt to deceive themselves, to be pure in their owne eyes whē they are not yet clesed from their filthines, to think their estate good, when it is not: & therefore, beware, take heed that it be not so with you.

What a miserable condition is it, that when, a man hath beene at the paines to set up a large building

building, hee should then lose all his labour for want of a good foundation: that a man should do as the foolish Uirgins, get oyle in their Lampes, and make a great blaze for a time, and when they come to the very point to the doore, to the gate, then to be excluded? Nay, what a folly is it for a man to deceive himselfe in this? it may be, a man out of the corruption of his nature; may be willing to deceive another, but for a man to deceive himselfe, it is exceeding great folly. And truly, as it is said of flattery, none can be flattered by another, till first he flatter himselfe. So no man can be deceived by another, till first he be willing to deceive himselfe. Therefore take heede of deceiving your selves.

There is a great backwardnesse in us to come to the tryall of the weather; as a weake eye will to a tryall, as a crazie body will not indure the light, for it is offensive to it: So when the heart is not sound, this tryall, this searching, this examining of the heart, it is tedious, grievous, and burthensome: but yet it is profitable, it is that which makes us *sound in the faith*, we must come to it sooner or later; and it is best for us to come to it, while we have time to helpe it, if we finde things amisse. To have a great freight, and to make shipwracke in the Haven, were a great folly: and therefore we should looke to the Barke, and see whether it be sound or no. To see in what estate we are, in which of these conditions wee are.

You will say to me, how shall we know?

The greatest folly to deceive our selves.

Why we are loath to come to the tryall.

Simile.

All men divided into two Ranks.

Answ.
Foure tryals,
to know in
which ranke
we are.

I. Tryall.
Goodnesse,
which consists
in 4. things.
Math. 7. 16, 17

I
The tree must
be good.

Simile.

I will name you but these foure wayes of triall, that are named here: the *Wiscman* makes this difference of men, some are *good*, and some are *evill*; some are *cleane*, and some are *polluted*; some *sacrifice* others *sacrifice* not, some are *carelesse* of an *oath*, others *fear* an *oath*. Wouldest thou know then in which of these two ranks of men thou art? Consider then whether thou bee a *good* man or an *evill* man, that is one distinction. Goodnes consists in these foure things.

First, *The tree must be good*, as you have it in *Matth. 7. 16. 17.* that is, a man is then sayd to be a good man, when there is a good sap in him, when there is something in him that is good, when there are some supernaturall graces wrought in him; he that is not empty of these, he is a good man: as it is said of *Barnabas*, *he was a good man*: and how was that proved? *he was full of faith, and the holy Ghost.* See then whether thou hast an empty heart or no. You say a thing is good for nothing, when it is empty of that excellency, that should bee in it: When wine hath not that in it that belongs to Wine, you say it is naught; and so wee say of all things else: When a man there fore hath not that in him that belongs to a man, that is, to a man as he was created in innocency, he is wicked and naught, a son of *Belial*: but when he hath a blessing in him, as grapes have Wine in them, when he hath supernaturall grace wrought in his heart, when he hath the new *Adam* putting in his heart the sap of Grace and Life, then hee is good. Therefore see whether there bee some-
what

what put into thee, more then is in thee by nature, see whether thou finde the new *Adam* effectually to communicate new sap to thee, new grace and new light, as the old *Adam* hath communicated corruption; see whether thou be made a good tree or no: for it is the tree that makes the fruit good: and not the fruit that makes the tree good: So it is the man that justifieth his worke, and not the worke that justifieth the man: and therefore thou must first see, whether thou be in the Covenant, whether thou hast this seale, that thou seest something put into thee, which thou hast not by nature. Every man by nature is empty: when grace is put into him, then he is said to be good. As it is good wine, when it is full of spirit, when it hath that in it; that belongs to wine; So he is a good man that hath that in him, which belongs to him in his regenerate estate.

Secondly, Consider whether thou *bring forth good fruit*, that is, not only whether thou doest good actions, but whether they flow from thee, whether they grow in thine heart as naturally as fruit growes on the tree, that flowes from the sap within. When a man not only doth good works, but when he is zealous of them, *It is his meat and drinke to doe them*, when they flow from him, as water from the fountaine, then he is a good man: for if the tree bee good, that is, if the heart bee good, a man wil be as ready, and will as naturally bring forth good fruit, as the Tree, the Vine, or the Fig-tree bring forth their fruit.

The third thing you shall see in the *2 Tim. 2.*
vessels

2
The fruit
must be good.

3
2. Tim. 2. 21.

There must
be a readines
to doe good.

vessels are said to be good, to be vessels of honor, when they are *prepared to every good worke*: So when a man is good, he brings forth good fruit; and not onely brings it foorth, but if there be any occasions to put foorth the goodnesse that is in him, hee is prepared for it, as a vessell is prepared for such a turne, for such a service. The word in the Originall signifieth, when a man is fashioned, as a vessell is fashioned: and the meaning of the *holy Ghost* is, that when a man is good, when his heart is fitted to good workes, when he knowes how to goe about them; whereas another bungles at them, and knowes not how to doe them, hee is prepared for them: and therefore there needs no more, but to put him and the good worke together, and hee is ready to performe it.

4
There must
be practise of
good.
Acts 10. 38.

The last is, When there is not only a readinesse, but practise upon all occasions, when a man *doeth good*, as it is said, that *Iesus Christ went about doing good*. And therefore he is a good man that is a usefull man, such a man that every one fares the better for, such a man is serviceable to God, and profitable to men. Before regeneration, when a man is a stranger to this goodnesse, hee onely serves himselfe, he is full of selfe-loue, all his ends are to looke to himselfe, that he may be kept safe; he cares not what becomes of any thing else, so it be well with him: but when once goodnesse comes into his heart, it hath this fruit, he goes about doing good; because grace brings that principle into the heart that never grew there before, that is, the

All men divided into two Ranks.

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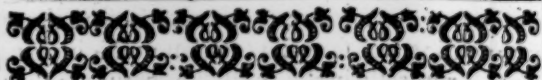
the love of *God* and man; whereas before there was nothing but selfe-love in him: which plant growes naturally in the garden of nature, when grace comes, it brings love with it, and that love makes us usefull and serviceable both to *God* and man: So that whatsoever a man hath, what gifts, what knowledge, what authoritie he hath, he is ready to use it for the good of others. As the Apostle saith of *Onesimus* in the Epistle to *Philemon*: *Now is he profitable to thee and mee, whereas before he was unprofitable*: So it may be said of all Saints, when once this goodnes is put into them, now they are profitable to *God* and man, they do serue *God* and man with their fatnesse, and with their sweetnesse; before they were unprofitable to others, but now they are profitable both to themselves and others.

This is the first note, by which you may know your selues: Art thou a good and usefull man, doest thou goe about doing good, doest thou fare the better for thee, with whom thou hast to doe, dost thou spend the fatnesse, and the sweetnesse that *God* hath given thee, to serue *God* and man with it? then conclude, thou art in the ranke of those that are the *Lords* portion, otherwise thou art yet without the Covenant, thou art yet *in the gall of bitterness*. The other three

I must deferre till the
afternoone.

Love makes
us serviceable
to *God* and
man.

THE



THE SECOND SERMON.

ECCLESIASTES 9.1,2,3,4.

I have surely set my heart to all this, to declare this, that the just, and the wise, and their workes, are in the hand of God, and no man knoweth either love or hatred by all that is before him: for all things come alike to all, and the same condition is to the just, as to the wicked, and to the good, and to the pure and to the polluted, and to him that sacrificeth, and to him that sacrificeth not, as is the good, so is the sinner, he that sweareth, as he that feareth an oath, &c.



EE will now proceede to the second difference which remaineth; and that is this:

Consider whether thou be cleane and pure in heart, or polluted: *There is the same condition to the pure, and to the polluted.*

Now what it is to be cleane, or to be washed, you shall see 1 Cor. 6. 11. *And such were some of you. That is, you were polluted with those sins, there named, But now (saith he) you are washed. And wherein stands this washing? He tells us it stands in these two things: Now you are justified, now you are sanctified: You are justified through the name of Christ:*

2. Tryall.
Purity.
1 Cor. 6. 11.
What it is to
be cleane or
pure.

All men divided into two Ranges.

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Christ: and sanctified through the spirit of God. So then he is a pure man, or a cleane man, that is, first washed from the guilt of his finnes, that is, that hath no sinne lying upon his Conscience, that hath not a polluted Conscience, which is a phrase used *Titus 1. Whose mindes and consciences are defiled.* Now defilement, or pollution is in the Conscience, (Divines say) as a thing that is knowne is in the facultie, or understanding that knowes it; and therefore the man that hath committed any sinne, which yet continues upon his owne score, which his conscience is yet guiltily of and for which he hath not yet gotten an acquittance from Almighty God, he is an impure man, he is yet uncleane, for *he is not yet washed from his filthines.* A man againe that hath gotten any assurance of forgiuenesse, so that all his finnes are put upon the reckoning of *Iesus Christ*, and there are none that lye upon his owne score, a man who hath made all his reckonings even with God, and hath some assurance thereof, such a man is washed from his filthinesse. Such a phrase you have likewise in *Ezech. 36. 25. I will cleanse you (or wash you) from all your Idols:* That is, from all your Idolatry, from all the finnes that you have committed, I will wash you, that is, with imputation, or sprinkling of the blood of *Christ*. The second cleanness is, when a man is not onely washed with the imputation of the blood of *Christ* and the assurance of pardon, but also when he is washed from the staine of sinne, when he is sanctified through the Spirit, when sinne is mortified

To be washed from the guilt of sinne.

Titus 1.

Ezech. 36. 25.

2
From the staine of sinne.

A tryall of
sanctification.

mortified in him, when it is as well healed, as forgiven. And therefore if thou wouldst know whether thou art a cleane man or polluted, consider also this, whether thou hast a cleane heart or no, that is, whethert thou hast such an habituall disposition of purity and cleanness, that thou canst not endure to looke upon any sin, no more than a man that is of a neat and cleane disposition, can endure to see filthinesse; whether thou hast such a disposition, as that although thou be sprinkled with sinne from day to day, though thou bee fowled and spotted with it, yet thou sufferest it not to abide in thy heart; thy heart workes it out, as we said to you before.

So that this you are to obserue, to finde out the cleanness of a mans disposition, whether he can looke upon sinne, as an unclean thing, as a thing from which his soule hath an aversion, as a thing that he abhorres; that is, although there be some thing in him, that loves it, that delights in it, that likes it, yet the prevailing part of the soule abhorres it. Both the cleane and polluted may forsake sinne, and may turne away from sinne, and therefore in that the difference is not seen; but the difference is in this, that thou art able to hate and abhorre sin, to looke on it as a thing that is filthy and unclean. A Merchant, you know, will cast out his goods, when hee is in danger of his life, but he hates not his goods: So a man may cast away sinne, when it puts him in danger of sinking into hell, or of the judgements of men. It is one thing to part with sin, and another thing to hate sinne.

Simile.

A

All men divided into two Ranks.

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A man may withdraw himselfe from sinne, he may giue it over, he may seeme to be divorced from it, and yet he may haue a moneths mind after it, he may doe with it still, as the husband of *Michal* did, when she was taken from him, yet saith the Text, *He came weeping after her as farre off*, he longed after her still, and loved her still; So a man may part with his sinne after such a manner, that still he goes weeping after it, he would haue it againe, he would faine enjoy it, if it were not for some greater danger, or some greater trouble that he exposeth himselfe unto; as you see in *Pha-riel*, it was not for want of loue to his wife, that he parted with her, but it was out of a desire he had to saue himself, to escape the danger of the Kings wrath, imprisonment, and death, that would haue followed upon it. Therfore consider what hatred you haue of sinne, and by that you must judge whether you haue a cleane disposition or no. You must not thinke any man is perfectly cleane, and pure, but he is a cleane man, that suffers not any impurity to take quiet possession of his heart although he haue uncleane thoughts & uncleane affections, (as all sinfull thoughts and affections are) though sinne may passe through his heart, as they passed through the temple, yet he suffereth it not to set up Tables in the Temple, to set up an Idol in his heart, he suffereth it not to make any breach of Covenant with *God*, to be adulterous against him: though there may be many glances, some adulterous and uncleane actions, that is not the thing that breakes the Covenant, when

It is not leaving but hating of sinne that sheweth puritie.

A pure man who.

An impure
man who.

the heart is still wedded to *God*, and chooseth *God* and no other. And therefore, I say, in that it is not seene, but consider what thy disposition is, whether thou hate that sinne all the while.

A man that is of an impure spirit, of an impure heart, when he is with impure company, when he delights himselfe in impure thoughts, then he is where he would be, he is then in his owne element, and when he is otherwise, he is where he would not be. On the other side, he that hath an habituall disposition of purenesse and cleannes, though he may be transported to those acts of sinne and pollution, yet his heart hates it, he is not where he would be all the while, he is not upon his owne center, his heart still fights against it, and resists it; therefore consider with thy selfe, what thy heart is in this case, whether thou haue a heart that hates uncleannesse, or whether thou hast yet a swinish disposition, that thou lyeest in the mud, and delightest to lye in it.

Impuritie an
effect of it.

A man may fall into the mud, but he delighteth not to be there; no more will a cleane disposition delight in sinne. And you may know it by this effect, where the disposition is uncleane, there sinne abides, till it staine the heart, till it makes a man *spotted of the world*, that is, it causeth him to keepe a tract in sinne, that a man may say, this is the path he walketh in, it causeth him to weare the livery of sin, that he may be known by it from day to day, it causeth the spot so to sinke into the soule, that a man may see he is such a man. This is to haue an uncleane disposition, when uncleannesse

All men divided into two Ranks.

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ness so cleaves to his soule, that they agree together; whereas in a man that hath a pure disposition, it is not so; as *1 Iohn 3. 3. He that hath this hope purifieth himselfe.* The meaning is this, there is double hope; there is the hope of the hypocrite, that is a *dead hope*, that doth not set a man on worke to cleanse himselfe from filthinesse: There is againe a *lively hope*, spoken of in *1 Pet. 1. 3.* that sets a man on worke to cleanse himselfe; that is, when a man hath a true hope, a reall hope to haue that undefiled inheriſance; he considers this with himselfe; that an impure heart, and an undefiled inheriſance will not stand together; and because he hopes for it in good earnest, (it is not a false hope, it is not a dead hope) therefore he sets himselfe on worke indeed to purifie himselfe: *He that hath that hope, purifieth himselfe,* he cleanseth himselfe. Who ever therefore doth not purifie himselfe, it is an argumēt that his hope is dead which he hath of being saved; it is but the hope of an hypocrite, a hope that will stand him in no ſteed; for it brings forth no endeavour: that is the ſecond thing, I muſt be briefe in this, because this is not the point I intend, but that which followes.

The third expreſſion here uſed, is, *He that sacrificeth, and he that sacrificeth not.* This is but a *Synecdoche* where one particular is put for all other kindes of holy duties: But the meaning is this; you ſhall know a man by this, in which of the two conditions he is he whose heart is upright with God, he dares not omit any holy ordinance, hee dares not omit any ſacrifice, hee dares not per-

1 Ioh. 3. 3.

Hope double.

1 Pet. 1. 3.

Dead hope
what.

4. Tryall.
Sacrificing.

What meant
by sacrificing.

James 2. 10.

forme them in a slight and negligent manner, He againe whose heart is false, sacrificeth not, that is, either he omits the dutie, or else he omits the substance and life of the dutie. You know in *1am. 2. 10.* he saith there, *He that abideth in all, that keepes all the Commandements, and yet failes in one, he is guiltie of all:* and so you may say of the ordinances, he that keepes them, he that observeth them, but yet failes in one, it is argument enough, that he makes no conscience of any. You shall finde this true, that whosoever he is that sacrificeth not, that is, he that prayes not constantly, he that heares not, he that reades not the Scriptures, he that sanctifieth not Gods Sabbath, he that partaketh not of the Sacraments, &c. he that useth not holy conference, and fasting, and prayer in its season, such a man is in an evill condition: It is given here as a note of an evill man, he sacrificeth not.

Object.

But you will say to me; May not a man whose heart is unsound, keepe a constant course in sacrificing to the Lord, that is, in praying to the Lord? May he not keepe those ordinances constantly?

Answer.

A wicked man
may performe
duties out-
wardly.

Beloved, I answer, Hee may keepe them constantly, that is, he may doe the outside of the dutie, he may performe the dutie in a formall manner, and many times men are deceived with this, it is an usuall case; (nothing more usuall in the Church of God) for a man to content himselfe with a perfunctory, ordinary performance, a customary performance of good duties: but herein Sathan deceives men, as wee deceive children, when

Simile.

when we take from them gold and silver, that is truly precious, and giue them Counters, things that haue no worth in them; onely they haue a good glosse upon them, which quiets them, because they be children, because they cannot put a difference betweene things of shew, and things of true worth; for even thus Sathan usually quiets the Consciences of men, with these bare formes of pietie, because they are not able to discerne, not able to distinguish betweene the precious duties, and the right performance of them, and betweene the formall & empty performance, which hath an outward splendor and glittering shew of performance; but in truth he cosens and deceiues men with it. Therefore, I say, a man may doe these duties, he may be constant in prayer from day to day, he may be constant in hearing, and performing all the ordinances of *God*, in sacrificing (as the *Wise man* speakes here,) yet for all this, not to be one of these good men, according to this note, because he doth not performe them in an holy and spirituall manner.

You will say to me, how shall I know that?

You shall know it thus; when the ordinances of *God*, are spiritually performed, when holy duties are performed in an holy manner, you shall finde these effects in them.

First, They are a fire to heat the heart, as in *Ier. 23, My word is a fire.*

Againe, They quicken the heart; when it is dead, heauie and dull, and indisposed to any good durie, they raise and quicken it.

Quest.

Ans.

How to know
when wee use
Gods Ordina-
nces.

I

They are as
fire.

Ier. 23. 49.

2

They quicken

3
They edifie.

Iude 20.

Mark. 4. 24.

4
They heale
the soule.

Iob 15. 33. 4.

5
They make
the heart
fruitfull.

6
They teach us
to discerne be-
tweene good
and evill.

Againe, They build us up; we are gainers by them, wee grow more rich both in grace and knowledge; *Iude 20. verse, Edifie your selues in your most holy faith, praying in the holy Ghost*: As if he should say, that will edifie you: and you know what Christ sayes, *Take heede how you heare: for to him that hath, more shall be given*: that is, he that heares as he ought to heare, every time that hee heares he growes something more rich, he gaines some more saving knowledge, some greater degree of saving grace.

Againe, The ordinances of God heale the soule, they heale the distempers of it, they compose it and put it into a good frame of grace: as in *Iob, 15. 3. 4. saith Eliphaz there to Iob, Dost thou dispute with words not comely, &c.* with talke that is not profitable? *Surely saith he, thou restrainest prayer from the Almighty*: As if he should say, *Iob*, if thou diddest pray, thou wouldest not fall into these distempered speeches, as thou doest; thy heart would not be so disordered, thou wouldest not be so passionate and froward as thou art; therefore surely thou restrainest prayer. Whence I gather, that duties performed as they should be, compose the heart, and heale those distempers.

Againe, They make the heart fruitfull: and therefore they are compared to raine, that falls upon the earth, and comes not in vaine.

Againe, They teach us to distinguish *betweene good and evill*, to divide the *flesh and spirit*; still a man sees somewhat more than he did in his owne heart, he sees the good that is in it, and the corruption that is in it.

Lastly,

All men divided into two Ranges.

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Lastly, They cleanse the heart, yea the heart of a young man, where lusts are strong, where the staine is deepe, and will not out without Fullers sope: *David Psal. 119. 9.* saith, that the word cleanse the heart, &c. *wherewith shall a young man cleanse his heart? By taking heed to thy Word.*

7
They cleanse
the heart.
Psal. 119. 9.

Now then examine thy selfe, whether thou so performest these Ordinances, and holy duties, that God commands thee, that thou finde these effects of them: If thou doest, then thou art *one that sacrificeth*, if otherwise, then thou art *one that sacrificeth not*: and therefore consider whether thy heart be warmed by them; If they be to thee as painted fire, such as hath no heate, thou dost not sacrifice, it is but an outward forme: consider if they quicken thy heart, or if it be as dead, and as backward, and as indisposed to good duties, and as prone to things that are evill, after thou hast performed them as before: If so, though thou seeme to sacrifice, yet thou art in the number of those that sacrifice not: doest thou finde that they doe not divide the flesh and the spirit, that they are as a sword without an edge, that they are salt that biteth not, which doth not cleanse the heart? It is an argument thou doest not performe them as thou shouldest: for there is a sharpnesse in holy Ordinances, that makes us sound in the faith, because they discover to us the secret corruption of the heart. Doest thou finde thy lusts as strong as they were? Are they not cleansed out? It is a signe thou doest not use the scowring as thou shouldest: and so we may say of all the rest. Doest thou finde the Word to fall upon

thy heart, as the raine falls upon the earth, or as upon a stone, that it sinkes not into, that makes it not more fruitfull? Doeſt thou finde that thou doeſt heare from day to day, and yet art not richer in grace, and in knowledge; That it cannot be ſaid to thee, that thou haſt ſo much more, as thou haſt heard more? Doeſt thou finde that prayer buildſt thee not up, that thou getteſt not ſome ſtrength, ſome ſtrong reſolution, that thou confirmeſt not thy Covenant with *God*. thy purpoſe of abſtaining from ſinne, and the like, that there is not ſomewhat added to that ſpirituall building? Thou art in the number of thoſe that ſacrifice not, though thou keep a conſtant courſe in performing religious duties. So much likewiſe ſhall ſerue for this.

4. Tryall.
Fearing of ſin.

The laſt expreſſion is, *He that ſweareth, and he that feareth an oath*. That which is ſaid of this ſin, may be applied likewiſe to all others, and ſo here is a fourth difference betwixt the good and bad. A man who is within the Covenant, hath this propertie, that he feares ſinne, and dare not meddle with it, that is, he will not neglect looking to his heart, he will not be negligent in keeping a watch over his heart, and over his wayes, but hath a continuall eye upon ſinne; as we ſay, *Timor ſignis oculos, &c.* What a man feares, he will be ſure to haue a continuall eye unto it.

If a man be about a buſineſſe, and there be any thing that he feares, he will neglect his worke to haue an eye upon that, whatſoever it be. If a man feare ſinne, he will be very diligent in watching him-

himselfe, in taking heed that sinne come not upon him by the by, with some by-blow, that he looked not for; such a man hath a continuall eye upon sinne, he is exceeding diligent in looking to his heart and wayes, when another man neglects it, and therefore easily slips into sinne; now into an oath, now into Sabbath-breaking; sometimes to the omission of prayer, sometimes to the lust of uncleannesse, sometimes to lying and dissembling, sometimes to one sinne, sometimes to another: and the reason is, because he is negligent. *The foolish goes on, and is carelesse.* that is, he feares not sinne, and therefore he neglects having an eye to sinne.

Now that you may finde out more distinctly, what this *fear* is, consider this, he that feares, he doth not onely feare the sin it selfe, but he feares any thing that he hath suspicion of, he feares any thing that is doubtfull; if it be such a thing, as may be evill to him, he feares it: So a man that feares sinne, though it be not cleare to him, though he be not fully convinced that such and such a thing is a sinne, yet if he be one that feares sinne, hee will not meddle with it. Put the case hee doubt whether the Sabbath should be so strictly kept, notwithstanding, because he is doubtfull of it, he will not take libertie in it. Put the case he doubt whether gaming is to be used, if he fears, he dares not meddle with it. As if there should be intimation given to a man, that such a cup or such a dish were poysoned, hee would not meddle with it, because he feareth it, he feareth death, he feareth sick-

He that feareth sinne will not adventure upon doubtful things.

Simile.

He that feareth sinne, shunnes the occasions.

Exod. 23. 10.

He that feareth sinne, feareth it constantly.

sicknesse; so a man that feareth sinne, if there be but a suspicion of it, though others swallow it without making any bones of it, yet he dares not; and therefore consider what thou doest in that case.

Besides, when a man feares, he not onely feares the thing, but that which may make way to it: for feare, you know, sets the heart to prevent evill to come; the object of it is, *Malum futurum*, whereas the object of griefe, is present evill: so it is also with those that feare sinne. Put the case sinne be farre off from a man, yet if he feare it, he will not come neere the occasions, that might leade him to it, but keeps himselfe farre from it, (as in *Exod. 23.* we are commanded, *Keep thy selfe farre from an evill matter*,) he dares not suffer his thoughts to wander, he dare not gaze upon unlawfull objects, he dares not come into company with them that will infect him, he dares not come neer the traine, though he be farre off the blow. Thus a man is affected that feares.

And againe, when a man is possessed with a disposition of feare, he doth not onely feare for a fit, but if it be a thing that he naturally feares, it is a constant feare, he feares it at all times. You shall find evill men may feare by fits, *Ahab* feared when *Elijah* brought a terrible message to him, he feared and humbled himselfe. So *Pharaoh* feared, when *Moses* brought upon him those heavie judgements & plagues; but these feares of theirs were as mts which cleared up againe, that continued not: and therefore you haue that expression in *Prov. 28.*

possessed

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Blessed is the man that feares alwayes : as if he should say, by this we shew the sinceritie of our feare, that wee doe not feare by fits, but feare alwayes.

Pro. 23. 14.

The ground of it is this, hee that feareth not constantly, feares only the wrath of *God*, he feares only the evill, and therefore when that is taken away, he feares no more : but with the godly man it is quite contray, *he feares the Lord & his goodnes* *Hof. 3. 5.* and therefore when there is an end of evil and afflictions, when the feare of that is blowne over, when goodnesse comes in the roome of it, when *God* begins to shew mercy to him, to giue him health, and peace, and quietnesse; when he is rid of his sicknesse, of his troubles, crosses, & calamities, his feare doth not cease, (as the feare of *Ahab* did) but he feares *God* still, yea he feares him now more than ever. The more *Gods* goodnesse is increased towards him, the more he fears; because the more his loue is increased, the more his tendernesse of Conscience is increased, the more sweetnes he findes in *God*, and therefore the more he is afraid to lose it, the more he is afraid of any breaches betweene *God* and him. This you shall finde in those that feare.

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Feare of sin.

The last expression is, *He that sweareth, and he that feareth an oath.* That which is said of this sin, may be applied likewise to all others, and so here is a fourth difference betwixt the good and bad. A man who is within the Covenant, hath this propertie, that he feares sinne, and dare not meddle with it, that is, he will not neglect looking to his heart, he will not be negligent in keeping a watch over his heart, and over his wayes, but hath a continuall eye upon sinne; as we say, *Timor signis oculis, &c.* What a man feares, he will be sure to haue a continuall eye unto it.

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Tryal of feare,
when the feare
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men come
together.

to him; and on the other side, *God* shall threaten eternall death. The question now is, whether of these he will feare most: mortall man, *whose breath is in his nostrills*, or the eternall *God*, whether shall sway him most? *The feare of man*, which is a snare on the one side, or the feare of *God*, and disobedience to him on the other side. When thou art put upon such a strait, such a tryall, that thou must offend one of them, consider what thou doest in this case. You know what *Christ* saith, *Feare not men*, the utmost that they can doe, is but to take away life, but *feare God*, for he can cast thee into hell.

Now therefore examine thy selfe, whether thou feare men in such a case, when a good conscience is to be kept, and thereby some evill is to be undergone from men, whether thou wilt rather adventure that, or the wrath and vengeance of Almighty *God*, &c.

And, (which is of the same nature) whether a man feares the doing of evill or the suffering of evill most, whether a man feare sinne or crosses more, when they come in competition, you shall finde this, he that is most fearefull in sinne, he is most bold in all things else: And on the contrary, he that feares other things most, he feares sinne least. And the reason of it is this, because a godly man looks upon sinne as the maine evill, he knowes that toucheth him in the maine, it toucheth him in his free-hold; and therefore, if he be to undergoe povertie, disgrace, imprisonment, if it be death, any of these things, he feares them not, (for, saith he, these are lesse evils, these touch

He that feareth sin most, feareth other things least.

touch me not in the maine,) but if it be sinne, he lookes on that as the greatest evill, and therefore he feares it aboute all things. So now by this thou shalt know what thy feare is, whether thou feare the doing of evill, or the suffering of evill.

Last of all, consider whether thou feare the word of God, whē there is nothing but the meere word, when there is nothing but meere threatnings, as in *Iſai. 66. 2. I will looke to them that tremble at my word.* If thou feare onely the actuall affliction, the judgement, the crosse, when it pincheth thee, and is upon thee, any naturall man is able to doe that; but the wise man sees it before he beleeveth the threatening, he sees it in the cloud, before it be shed downe in the storme, he feares the word of God, and trembles at it, because he beleeveth it, when others beleevue it not. Therefore consider by this, whether thou be such a one as feares sinne, whether thou hast all these properties of true feare, or whether on the other side thou art carelesse of sinne, whether thou be *one that sweares, or one that feares an oath.* So much shall serve for this point; *All things come alike to all, and the same condition is to the just as to the wicked, &c.*

The next point that we have to obserue out of these words is this; *For the time of this life there are the like events to the good men, as to the wicked;* That is, though God be *All-sufficient*, though he make good his *All-sufficiencie* to the Saints, so that he is a *Sunne and a Shield* unto them, and no good thing is wanting to them, nor any evill thing can come neere them, yet for all this, for the time

of

True feare
makes a man
feare the word.

Iſa. 66. 2.

Doct. 4.
Things fall
out alike to
good and bad
in this life.

Ecclef. 9. 11.

etiam ad
nam et ad
et ad

Chap. 8. 9, 10.

etiam ad
nam et ad
et ad

of this life, in this world, there are the like events to both, he deales with the one, as with the other. This is his common course, 'as the *wiseman* expreſſeth it both here and in other places. In the 11. verſe of this Chapter, I obſerue, ſaith he, and I ſee; *That the Race is not alwayes to the ſwift, nor the Battaile to the ſtrong; nor Riches to a man of underſtanding, nor favour to men of knowledge &c.* but he that is weake gets the battaile, and he that is more unwiſe gets favour, &c. So he that deſerues the beſt, miſſeth it, and he that deſerues the worſt; obtaines it. So likewise in the 8. Chapter, you ſhall ſee this fully, if you compare that and the latter end of this ninth Chapter together: *There is*, ſaith he, *a man that rules to his owne hurt, and to the hurt of others; yet, ſaith he, this man continues in it, yea, he continues in it in peace, even to his graue; and not ſo onely, but when hee is gone, and is come from the holy place, that is, the place of Magiſtracy (which is there called the holy place) it is all forgotten; though he had done evil, yet hee continued in peace, and dyed in peace, and after alſo there was no blemiſh caſt upon him, but it is forgotten: this I haue ſeene, ſaith Salomon.*

Againe, you ſhall finde it as true on the contrary ſide: *I haue ſeene, ſaith he, a poore man that was wiſe, that hath delivered a Citie. when a great King had made forts againſt it: That is, though he were a poore man, yet through his wiſedome, he delivered it from a great King; But, ſaith he, this alſo was forgotten: The poore man was forgotten, and*
fo

so the good Ruler was forgotten, & the evill Ruler was forgotten. And as it is said of the Ruler, so it is said of the errour which comes from the face of the Ruler; *I haue seene, saith Salomon, a vanitie under the Sunne, that ariseth from the face of the Ruler*, that is, from the errour of the Ruler. What is that? *Folly is set in great excellency, and the rich set in low place, I haue seene servants on horse backe, and Princes walking as servants on the ground*, Cap. 10. 6, 7. That is, those that were holy and good, they were rich, how poore soever they seemed to be; they were wise, howsoever the world accounted of them; though the world reckoned them as servants: And on the other side, those that were evill, they were poore, though they appeared to be never so rich; they were base, though they seemed to be never so noble; they were foolish, though they seemed to haue the repute of wisdom. Now, saith he, I haue seene these servants on horse-backe, sitting in great excellencie, when others, though they were Princes, haue beene set in low places, and haue walked like servants on foot. Thus you see, *that all things come alike to all*, so the Lord disposeth it: If you looke to the condition of things, you shall see, that all bastards escape not afflictions, and againe that many sonnes haue but little afflictions: You shall see againe, that not all evill men haue prosperitie, nor all good men are followed with adversity; but God disposeth these things promiscuously.

You shall see *Iosiah* a good King, slaine with an arrow,

Chap. 10. 6, 7.

Instances.

2Chro 35.23

arrow, when he changed his clothes, and covered himselfe, and dissembled his person even as well as *Ahab* was, you shall see no difference in the case as it is described, 2 *Chron.* 35. the same condition fell to them both, they both disguised themselves, the Archers both shot at randome, God directed the Arrowes to both of them, both were sicke and wounded in their Chariots, both were carried out of the Battaille, yet the one a very good King, and the other a wicked King.

You see againe, *Ioseph* was put in prison for innocency, as well as *Pharaohs* Butler and Baker were for their offences.

You see *Moses* and *Aaran* were excluded out of the land of promise, as well as murmuring rebellious *Israel*: the same condition was to the one as to the other.

If againe you looke upon the good successe of men, you shall finde it the same: You shall finde *Nebuchadnezzar* prevailing, and reigning fortie yeares in prosperitie, as well as you see King *David* reigned fortie yeares, and *Gods hand was with him*, to blesse him in all this: All this you see under the *Sunne*. Onely this you are to obserue, that it is but for a time, that the Lord doth this; he doth it not all wayes, this is not the constant condition either of the one, or of the other: And therefore you must know, (that this truth may bee cleare to you) that God useth a libertie in these two things:

God useth a
libertie in two
things.

I

In election.

First, he useth a libertie in election, he chooseth one and refuseth another, and that for no other reason,

In this life, things come alike to all.

533

reason, because it pleaseth him.

Secondly, In his punishing and rewarding the sonnes of men, elect and reprobate, he useth a liberty in two things.

First, In the time of their afflictions and rewards.

And secondly, in the manner and qualitie of their rewards and punishments.

In the substance it selfe he useth no liberty at all; but this is an infallible rule, that will be alwayes true, *That he rewards every man according to his worke.* he rewards the good according to his worke, and he rewards the evill according to his worke; but yet, I say, with this difference, in the time he useth a liberty, it may be, he deferreth the rewarding of such a man a long time; he deferres likewise the punishment of such a one a long time; with others he deales quite contrary, hee sends punishments upon them presently, after the sinne is committed, he gives a reward presently after the good deed is done.

And so likewise in the manner of the punishment: there are punishments of divers sorts, some are more secret punishments, some are more scandalous, some are taken out for examples, that others may feare; others be let alone, and makes them not examples. This liberty he useth in the dispensing of his punishments; and the like hee doth in his rewards. Some he rewards openly for their well doing, that others might be encouraged. Some men he suffers to wait a long time, and there comes no present reward: they shall

D d

have

2

In punishment and rewards, in two things.

In the time.

2

In the manner.

Not to be of-
fended at Gods
dealing.

have a reward according to their workes, but yet this liberty *God* useth in the dispensation of it. If this be so; then let us not be offended, let us not thinke, that *God* is not therefore *All-sufficient*, because he deales sometimes *with the righteous according to the workes of the wicked*. Sometimes *with the wicked according to the workes of the righteous*; for you see he will be *All-sufficient*, he will keepe the substance of this rule, *he will reward every man according to his worke*, he will make good his *All-sufficiency* in performing his promises unto them, that belong to him; and againe, hee will make good all his threatnings to those that are enemies to him.

But now for the time of his dispensation, and administation of things, it is true, he takes a liberty to himselfe. And to make this the cleerer to you, I will doe these two things.

First, I will shew you the reasons, why *God* doth thus for a time, why thus he disposeth all things for a season.

Why *God* for
a time dispen-
seth things
promiscuous-
ly.

And secondly, I will shew you this, that though he doth thus for a season, yet certainly, he is *All-sufficient to the good*; it shall goe well with them, and it shall goe ill with sinners.

Reas. 1.
To try men.

First I say, *God* doth thus for a time: And why? one reason is, That *God* may try the faith and sincerity of men: for if when men have sinned, *God* should smite presently, if when they doe well, *God* should reward them presently, they would be drawne to well-doing, and from evill-doing, not by sincerity and by faith, but by sence. Now the

Lord

Lord therefore deferres it, he purs it off, that those that are proved, may be knowne, that what men doe out of sinceritie may appeare to be so, that men may live by faith, and not by sense, that men might be drawne to live by right respects, and not by sensuall and carnall respects, as they would doe, if either his punishments were presently, or his reward.

Secondly, The *Lord* doth it to spare mankind; for if the *Lord* should punish presently, men should perish from the earth. And therefore he doth in this case, as Generals are wont to do with their Souldiers, when there is a generall fault committed, they cast lots, and pick out two or three, and put them to death, thar the whole Army may be saved: So the *Lord* doth, he takes here and there one, whom (it may be) he follows with open and great judgements for open sinnes: But for others againe, the generality, he suffers and lets them alone, because he would spare mankind. This reason I find used, *Gen. 6. 3.* the *Lord* said there, when he was about to destroy man from the earth, *My spirit shall no longer strive with man, for he is but flesh*: That is, if I should continually deale with men, as I doe now, if I should take them, and sweepe them away with the besome of destruction, as I doe these, there would remaine no flesh upon the earth; and therefore, saith he, *I will not strive with them*, but beare with them patiently, though their sinnes are great and many.

Againe, the *Lord* doth it, that he might keepe

Reas. 2.
To spare men

Simile.

Gen. 6. 3.

Reason. 3.
To hide e-
vents from
men.

Rom. 11. 33.

Acts 1. 7.

Reas. 4.
To bring
forth his
treasures.

Quest.

from us the events of things: It is his good pleasure to reserve them to himselfe, and therefore he goes not in a constant course. When men sinne, he doth not presently punish, neither when a man doth well, doth he presently reward him, that is, he goes not in one tract, as it were, but sometimes he doth the one, and sometimes the other, promiscuously; and for this end, saith the *Wise man*, *he hath made this contrary to that, that no man might finde any thing after him*: That is, that he might leave no footsteps behind him; as we have that phrase used, *Rom. 11. 33. How unsearchable are thy wayes, and thy judgements past finding out*! The word in the originall signifieth, that when God goeth, he leaves no *vestigia*, nor print behind him so that a man cannot say, he will goe this way, he goes it not so oft, as to make a path of it; (I speake of these particular things) he doth not so dispense good and evil, punishments or rewards, that a man can say, the *Lord* will doe this. And the reason of this is, because future things, the event of things, it is his good pleasure to keepe to himselfe: as he saith, *Acts 1. 7. It is not for you to know the event of things, which the Father hath kept to himselfe*: and therefore he useth this promiscuous dispensation of punishment and reward, that he might hide these things from the sonnes of men.

Fourthly, he doth it likewise, that he may bring forth the treasures, both of his wrath, and of his mercy.

You will say, how shall that be done?

Saith

Saith God, if I should presently cut off a sinner, and should not forbear him, his wickednesse should not bee full, I will let the *Amorites* alone, *Genes. 15. 15. that the measure of their sinne might bee fulfilled*: That is, God purposely forbears them, with great patience, *Rom 9. 22*. He leaves them, and heapes mercies and kindnesse upon them, that they continuing in their sinnes, and abusing his patience, recompensing him evill for good, he might then draw out the treasures of his wrath. If he should take them suddenly and cut them off, there might bee but some of his wrath manifested upon the sonnes of men; but when they runne a long course in sinning, when they make a heape of sinne, then God drawes out the treasures of his wrath and power, that is the very reason used, *Rom. 11. 22*. and likewise *Rom. 2. 4*. The Lord hath certaine treasures of wrath, as wee see, *Dent. 32. 33, 34. 35*. Where speaking of the children of *Israel*, he saith, that he *suffered them to grow* (that is the meaning of that place) *as a man suffers a vine to grow, I suffered you to bring forth grapes*, I did not trouble you, nor interrupt you, but when you should haue had good wine in your grapes to refresh God and man, sayth hee, *your wine was as the poyson of Dragons*, and as the gall of Aspes; instead of doing good, and being serviceable to men, when I gaue you so much rest and peace. The wine you brought forth was hurtfull to man, as poyson, and as the gall and bitternesse of Aspes, which is the most hurtfull thing in the world.

Ans. w.

How God drawes out the treasures of his wrath to sinners.
Gen. 15. 16.
Rom. 9. 22.

Rom. 2. 4.
Rom. 11. 22.
Dent. 32. 33.
34. 35.

How God
drawes forth
the treasures
of mercy to
the godly.

James 1.

Math. 5. 10.

Heb. 10. 36.

Reas. 5.

Now, saith the Lord, all this haue I done, that I might lay it up, *I haue sealed it up among my treasures: for vengeance and recompence is mine:* That is, therfore haue I suffered all this, that I might draw foorth all my treasures of wrath, which otherwise would be hidden, and never opened and manifested to the world.

The like he doth to the godly, he suffers them to goe on, he suffers them to doe well, and yet for all this, hee giues them no present reward, but leaues them to the malice of men, to the hand of the enemy, and suffers them to preuaile against them, hee suffers them to be in poverty, in persecution, in prison, to be taken away by death, &c. And why doth he suffer such variety of Temptations to come to them? *James 1.* because their grace, and their patience, and their faith might be more tryed, that they might haue a larger Reckoning. *Math. 5. 10.* *Blessed are those that suffer for righteousness sake:* and by this meanes hee drawes forth the treasures of his mercy. If the reward should be presently, it should not be so great a reward, but when he suffers any man to do well, and then lets him waite, by that meanes he takes occasion to be the more bountifull, as he saith to them, *Heb. 10. 36.* *When you haue done his will, you haue neede of patience.* That is, the Lord still deferres, that you might shew your patience, that you might haue the honour to suffer, as well as to doe, and so he might shew forth on you, *the riches, and the Treasures of his mercy.*

Lastly, another reason why God doth it, is, because

cause the time of this life is the time of striving, of running, of acting, it is not the time of being rewarded, as *Iam. 1. 12.* *Blessed is he that endureth the time of tryall.* God puts a man for the time of this life to many tryals, he puts a good man to suffer many crosses and afflictions, to see whether he will beare them or no, hee giues him not present liberty, present prosperitie, nor present rewards, &c. Saith he, *When he is tryed he shall receive the crowne of glory, which hee hath promised to them that loue him,* then, and not before; so I say the time of this life is the time of striving.

You know men doe not giue the reward till the wrastring be done; they are not knighted till the battaile bee ended; they giue not the garland; till there be an end of the combate: Therefore *Rom. 2. 5* the last day is called the manifestation, or *declaration of his iust Iudgement.* So that till then, there is no declaration of the just judgement of God, one way or other. There is not a declaration of wrath till then, nor a declaration of mercy till then; for a time therfore the Lord suffers them to goe on, he dispenseth the event of good and evill, of punishments and rewards promiscuously, that the sonnes of men might bee tryed; but when the race is done, then he will make good his promise to the one, and his threatnings unto the other.

But now, though the Lord doth this for a time, as you see hee doth for a season, yet remember this againe for your comfort, that it is but for a season, it shall not alwayes bee so; as the *Wise-man* resolues in the Chapter before my Text:

This life is a
time of striving.
Iam. 1. 12.

Rom. 2. 5.
The day of
Iudgment the
time of reward

It shall not
ways go well
with the wick-
ed, nor ill with
the godly.

I

Because God
is a just God.

2

He is immu-
table.

Saith he, howsoever it fall out, *I know it shall bee well with the righteous, and it shall bee evill with the wicked*: It is certaine that *every man shall bee rewarded according to his workes*: *Godlinesse hath the promise of this life, and of the life to come.* And againe, ungodlines hath the curses of this life, and of that which is to come; and certainly they shall bee both fulfilled. And that it may be made cleare to you, consider this ground for it, that though the wicked prosper a while, and good men suffer affliction for a while, yet it must needs be that this must be the issue of it.

First, because *the Iudge of all the world must needs be righteous*, as saith *Abraham*: As if he should say, The first standard of Iustice, the first rule, the first measure, either that must bee right, or else there can be no rectitude in the world. Now that cannot bee; you see there is a rectitude amongst men, there is a Iustice amongst men, there is a kinde of even carriage among the Creatures, and therefore the Iudge of all the world that giues all these rules, that sets all these measures, all things in this evennes, & that keeps up that which otherwise would fall in sunder, surely he must needs be righteous; and therefore he must needs doe well to the righteous, and reward evill to the wicked.

Secondly, this is cleare from his immutability: looke what *God* hath done in former times, hee must needs doe the same: Goe through all the Scriptures, and you shall find that still the evill in the end were punished, and the good in the end were rewarded; he is the same *God* still, he is still

as Holy as he was, still *his eyes cannot abide iniquitie*, still he is powerfull as he was, *there is no change in him, nor shadow of turning.* And therefore thinke with thy selfe, he that was so severe against *Saul* for breaking the Commandement, he that was so severe against *Balaam* for *loving the wages of unrighteousnesse*; hee that was so severe against *Vzzah* for touching the *Arke*, for meddling with holy things, for drawing neere in an unholy manner to him; he that consumed *Nadab* and *Abihu* with fire from heaven, because they came with *strange fire*, (so doe we when we come with carnall affections to performe holy duties) he is the same, and though he doe it not to thee on the so-daine, as he did to them, (for he did it to them for exāple, that they might be rules for future times, that hee might not onely deliver precepts, but might second them with examples) yet being the same *God*, he will doe it to thee at length, if thou fall into the same sinne; he that stricke *Ananias* and *Saphira* with death for speaking against the truth, and against their Consciences, he will doe the same to thee, though he doe it not in the same manner, (because it was extraordinary, hee drew them out for examples,) and so I may say of rewards, it is certaine he will doe the same.

Moreover, it must needs be so, because *Gods* blessednesse stands in the execution of his owne Law, in proceeding according to it.

Take all the Creatures *under the Sunne*, and their happinesse stands in keeping close to that rule that *God* hath given them: The fire is well, as long

³
Gods blessed-
nesse consists
in executing
his owne law.

Note.

long as it followeth that rule, the water, and so every Creature; Man to whom the Law was given, his happines is to keepe the Law.. *In doing it thou shalt live*; The great God hath made a Law to himselfe, (that is, he hath expresseed himselfe) his blessednesse consists in keeping it; and therefore be assured, that whatsoever his Law is, it shall certainly be performed. The Law you know, is this, Either thou shalt keepe these things, or thou shalt dye for it. Now a disiunctive proposition is true, we say, if either part be true; that is, if a man doe not keepe the Law, of necessitie he must be punished, or else Gods Law should be broken; but if either bee fulfilled, the Law is kept: So I say; it must needs bee, that the Lord must doe that, wherein his blessednes consists. *Though a sinner prolong his dayes, and though his punishment bee long deferred, and sentence be not speedily executed yet certainly it must needs be executed, for the Lord must needs act according to that rule hee hath set to himselfe.*

5
God will not
lose his glory.

Last of all, if the Lord should not doe it, hee should lose his glory; If wicked men should allwayes prosper, if good men should allwayes fare ill, men would say, there were no God in heaven, to rule things, to adminster things by his providence: therefore, saith he, I will bring it to passe, *that you may know that I am the Lord.* So then, seeft thou a wicked man doing wickedly, and yet not punished? Hee cannot continue long, the Lord should lose his glory if hee should. Seeft thou a good man that continues in his righteounesse, and

and yet he suffers adversity and affliction, he is set in a low place, *he walkes on feete, &c.* he cannot continue so long; for the Lord should lose his glory, and the Lord will not lose his glory, he is exceeding tender of his glory. And therefore this Conclusion must be set downe, that though for a time *all things come alike to good and bad*, though God dispense them promiscuously for a season, yet certainly the issue shall be, *it shall be well with the righteous, and ill with the wicked.*

Therefore (to proceed a little further) let not holy men be discouraged, because they see things goill with the Churches; be not discouraged at it, for it shall be well with them in due season. You shall see *Psal. 129. 2.* that the Lord suffers evil men to plough the Church; and to make long furrowes on the back of it; but yet, saith he, in the fourth verse; *The Lord will cut the cords of the wicked*; He will cut their traces, they plow long, and make deepe furrowes; but yet the Lord at length cuts the cords of the wicked. The Horses that draw the plow, as long as the traces hold, they draw, but when they are cut, they can draw no longer: So the Lord will doe, he suffers the Church to be plowed, when they do not judge themselves, when they do not plow themselves, when they do not humble themselves, then hee sets the enemies of the Church to plow them, and to humble their soules; and this he doth for a certaine season: but when he hath done, hee cuts their traces, he cuts their cordes, and that in due season.

Use.

Not to be discouraged, because of the miseries of the Churches.
Psal. 129. 3.

As

Instances of
the wicked
punished in
due season.

As for example; Hee suffered *Pharaoh* a long time to plow the Church, you know how long he afflicted it; you know what long furrowes hee made upon it; but yet when the period was come, the period that *God* had set, the fit time, then *God* cut his traces, that is, suffered him to plow no longer, but destroyed him.

And so *Haman* in the story of *Hester*, he plowed the Church a while, till it came to the very point, to the exigent, that he should haue swallowed it up, and then he was taken off from plowing any longer, then the *Lord* cut his cordes, and set his Church at libertie.

And so he did with the *Midianites*; They plowed the Church for a time, (as through the whole story of the *Judges* we see) they plowed them for a certaine season, till they were plowed enough; and when they were humbled, repented & cryed to the *Lord*, (as you shall see every where,) then saith the Text, the *Lord* heard them, and cut the cords of the wicked, he suffered them to plow no longer. But these places will be the clearer, if you compare the with *Isa. 28. 24.* saith the *Lord* there, *Doth the Plow-man plow all the Day?* Rather, saith hee, when he hath plowed enough, (marke it) *when hee hath broken the clods, then hee casts in the seed, &c.* And who hath caused the plow-man to doe this: *Is it not I the Lord?* If the *Lord* hath put this wisdom into the plow-man, that he plowes not all day, but when he hath plowed the ground enough, he stayes the plow, and sowes the seed, will not the *Lord* doe so with his Church? therefore,

Isa. 28. 24.

fore, be not discouraged, let not your hearts faile, though you see him plowing of the Church though he suffer the enemy to prevaile against it; for in due time the Lord will cut their cordes. You have a cleare place for it, *Dent. 32. 35.* where speaking of the enemyes of the Church, saith he, *His foote shall slide in due time:* (that is the expression there) that is, perhaps you may complaine, and thinke it too long, but it is not too long: if it were any sooner, it would be too soone: *In due time*, saith the Lord, it shall be, *in due time his foote shall slide. Yet a little while, and he that shall come, will come, and will not tarrie*, it is but a little, a little time indeed. You know that is too long, that tarryes beyond the appointed time, beyond that measure, that should be set to it: when the Lord doth it in due time, it is not too long. *Hee that shall come*, that is, he that shall surely come, *will come, and will not tarrie*, that is, hee will not tarry a jot beyond the due time and season, that season, that is fittest for the Church, and for the enemies of the Church.

And as I say for the enemies of the Church, so I may likewise say for the righteous man, *The latter end of the righteous shall be peace*; hee may have trouble for a time, but *his end shall be peace*. Be not therefore discouraged, howsoever God may deale with thee by the way, yet *you know what end he made with Iob*: That expression you have in *1am. 5. 11.* You know the case of *Iob* and *you know what end the Lord made with him*: so I may say of every righteous man.

Dent. 32. 35.

Gods time is a due time.

Heb. 10. 37.

Instances of the godly rewarded in due season.

James 5. 11.

You

The end of
the godly is
peace, though
they have trou-
bles in the
way.

You know *Jacob* had many troubles, troubles when he was with *Laban*, troubles with the *Shechemites*, troubles with his owne sonnes; yet his latter end was peace.

David had many troubles, when he was young, when he was under *Sauls* government, hee was hunted as a *Flea*, or *Partridge*; after he came to the Kingdome himselfe, you know he was a man troubled a great while, there was Civill Warres, after them he was troubled with his children, after that with the rebellion of his people: and yet faith the Text, he dyed full of riches, full of honour, and full of dayes: The Lord made a good end with him: *The latter end of the righteous is peace*: that is, a man that trusteth in the God of peace, hee shall be sure to have peace in the end, a man that is subject to the Kingdome of peace, that is subject to the government of *Christ*, the Prince of peace, it must needes be, that he must have peace in the end; for the Kingdome of God is in righteousness and peace, and the government of *Christ*, is the government of peace, and therefore it shall be peace in the end of him, whatsoever is in the way. Therefore, let no man be discouraged, but let this comfort him.

Psal. 37. 37.

On the other side, another man may have peace by the way, he may have prosperity for a time, he may flourish like a greene bay-tree, but his latter end shall be miserable. As it is *Psal. 37. 37.* Marke the end of the righteous man, it shall be peace: but the transgressours shall be destroyed together; the end of the wicked shall be cut off. And therefore you see what he

he sayes of them in the verse before, *I sought him*, sayes he, *and he was not to be found*, verse 36. As if he should say, I sought him on earth, & there he was not, I sought him in heaven, and there he was not to be found, but in hell he was, there he was to be found, otherwise there is no remembrance of them. So I say, evill men, though they have peace for a time, though they have prosperity, for a time, though they spread themselues as a greene bay-tree, yet their latter end shall not bee peace, but misery. Therefore, let us not be discouraged; Nor on the other side, let not evil men be secure, let them not be incouraged to evill doing, for though the Lord spare them for a time, yet certainly they shall be punished. As Luke 13. 4. (it is an excellent place for that purpose) our Saviour saith there, *Thinke not those eightene upon whom the Tower of Siloam fell, were greater sinners*, than others, *that it did not fall upon: but except you repent, you shall all likewise perish*. The meaning of it is this, when you see strange judgments come upō the workers of iniquity, though you that are standers by, have had peace & prosperity all your time; and have never beene acquainted with any of these strange judgments of God, have never tasted of them, say not that your condition is better than theirs: for, saith our Saviour, you are no lesse sinners than they, perhaps you are greater, (though the Tower fell on them and not on you,) therefore, saith he, *You shall perish*. But because it is not presently done, therefore saith the Wiseman, *The hearts of men are set*

Verse 36.
The end of
the wicked
miserable
though they
have peace by
the way.

Luke 13. 4.

Psal. 50. 21.

The execution
on not the
sentence is de-
ferred of the
wicked.

in them to doe euill, that is, because there is not present execution, therefore either men thinke there is no G O D, or else they doe thinke G O D is like themselues: *I held my peace and thou thoughtst I was like thy self*, Psal. 50. 21. Either they think that there is no G O D, or else that he is not so just a G O D, as we declare him to be. So, either they thinke sins not to be sins, or else they thinke them not so hainous, that they do not draw so fearfull judgement after them. Thus men: because the same events are to all alike, have therefore their hearts set in them to doe euill.

Now for answer to that, saith the *Wise man*, though executiō be deferred, the sentence is not deferred; *The sentence is past against an evil worke*, though it be not speedily executed. As if hee should say, it is a little comfort to thee when thou hast provoked G O D to anger, that thou art not presently punished; for the sentence is gone out against thee, thou art an accursed man, thou art condemned and shut up in Prison, it is onely the execution that is deferred; and therefore it is that he saith, because the *sentence* against euill doers is not speedily *executed*, therefore thinke with thy selfe, whosoever thou art that imboldenest thy selfe in thy present safetie, it is but a deferring of the execution, thou art not in a better condition than others, onely the judgement is executed on the one sooner, on the other later.

Instances.

See it in the sinne of *oah*, you know he committed the sinne of murther, when he killed *Abner*, it lay a sleepe many yeares. The sentence went

went out from Gods Law, God and his owne Conscience was against him, but yet it was not executed, till he was full of gray haire; *His gray haire went downe to the grane*, not in peace, but in bloud.

So likewise in the sinne of *Saul*, when he brake the oath with the *Gibeonites*, the sinne continued fortie yeares unpunished, the Lord suffered it; the sentence went out against him as soone as it was committed, but yet it lay asleepe; The Lord did not execute the sentence till fortie yeares after, as we see by computation: for it was all the reigne of *David* to the latter end, and most part of *Sauls* reigne.

And so the sinne of *Shimei*, the sinne was committed long before, (yet all the time of *Dauids* reigne after his restoring, though the sentence went out against him; for he was an accursed man, the Lord brought that curse upō him which he had pronounced against *David*) yet it was not executed till a fit season. So, I say, it is with sinne, the execution is deferred, though the sentence be not deferred. Therefore saith *Salomon*, certainly *the wicked shall not prolong his dayes*.

It is a place worth considering, *Ecclef. 8. 13.* *Though a sinner doe euill an hundred times, and God prolong his dayes, yet I know it shall goe well with them that feare the Lord, and doe reverence before him: but it shall not be well with the wicked, neither shall hee prolong his dayes, he shall be like a shadow, because he feares not before God.* This conclusion he comes to: Although, saith he, the Lord deterre

E e

exe-

Ecclef. 8. 13.

Object.

Ans.
Wicked men
die suddenly,
though they
liue long.

Simile.

God takes not
away holy
men till they
be ripe.

Use 2.

execution, yet it shall not be well with the wicked, he shall not prolong his dayes.

But it will be objected, That many euill men doe prolong their dayes, they liue long, they liue till they be old, and they liue in peace.

To this I answer, That though they doe liue long, yet indeede properly they are not said to prolong their dayes, because that all that while they are unripe, they are not fit for death: So that they are taken before they are fitted to go hence, so they are cut off for substance indeede in the midst of their dayes. As an Apple, though it hang on the tree long, yet if it be taken before it be full ripe, it may be said not to hang long on the tree, that is, it hangs not so long as to ripen it, it is taken away in an untimely manner, it is taken away before the season of it: So it is here, though a wicked man doe prolong his dayes, yet still he is taken away before he be ripe, before the time of gathering.

And it is true on the other side, that holy men, though they be taken away betimes, yet they are taken away when they haue finished their dayes, he doth prolong his dayes, though he die when he is young, because he is ripe before he is taken from the tree: he is now in a fit season. And this is the meaning of that, when he saith, *Certainly it shall goe ill with him that feares not God*, though hee doe prolong his dayes, though execution should be deferred. I should adde more, as this for another; but I will but name it.

Doth one condition fall to all, both good and bad?

In this life things come alike to all.

551

bad : Then you may gather hence, that all the good things, and all the evill things that befall us in this life, they are neither truly good, nor truly evill, they are but shadowes of both : for if the *Lord* send adversitie upon good men, if he send prosperitie to evill men ; If there were true evill in adversitie, *God* would never doe it ; if there were any true goodnesse in prosperitie, he would never doe it : but when he dispenseth these things so promiscuously, it is an argument they are not such as men account them, they are but shadows of good things, and of evill, *Larva & Spectra, &c.* that is, they are not the substance of good things, neither of good nor evill. Let not righteous men therefore say they are miserable, when they fall into any kinde of outward miserie, whatsoever the condition be, it is not evill, if it were, it should never befall thee. Againe, let not a wicked man say, he is happy, because of his outward condition ; for if it were truly good, thou shouldest never enjoy it. When *God* dispenseth those things so promiscuously, it is an argument that they are neither good nor evill, that is, that there is no substance of true good or evill in them.

And so againe, if they fall out so promiscuously, then you can judge *neither of loue, nor of hatred by them* : that is, a man is not to thinke, that because the *Lord* afflicts him, therefore hee withdrawes himselfe from him ; or because he giues outward prosperitie to another, that therefore his hand, and his favour is with him ; for you see he dispenseth these things diversly, he dispenseth

Adversity and prosperitie, not truly good, nor evill.

Use 3.
Not to judge of Gods loue or hatred by outward things.

them to all in such a promiscuous manner, that you cannot say, this is proper to the one, or to the other.

Simile.

An Hoast may entertaine a stranger with better foode than hee giues his children, with the daintiest of that hee hath, yet he keepes the best portion for his children: and *God* may doe much for those that are strangers to him, but he giues better prosperitie to his children; though they fare hard here, though they taste no good thing a long time, yet the portion hee reserveth for them; which portion and blessed inheritance, he of his great mercy referue for every one of us, and conferre upon us, for the mediation of his deare Sonne,

IESVS CHRIST

the Righteous.

(***)

So much for this time.

FINIS.

IF
THE



THE THIRD SERMON.

ECCLESIASTES 9. 11, 12.

I returned and saw under the Sunne, that the race is not to the swift, nor the battell to the strong, nor yet bread to the wise, nor riches to men of understanding, nor yet favour to men of skill, but time and chance commeth to all.

For man also knoweth not his time: as the fishes that are taken in an evill net, and as the birds that are caught in the snare; so are the sonnes of men snared in an evill time, when it falleth suddenly upon them.



HE last time wee spake to you, wee handled the first and second Verses of this Chapter; whence there may bee this objection made against Gods All-sufficiencie; *All things come alike to all, to the just, and to the wicked, &c.* And indeed

Obiect.
Naturall
strength, or
weaknes dis-
poseth not
man in the e-
uent of things.

deed when men see this conclusion, *that it is to the wicked according to the worke of the iust, and to the iust according to the worke of the wicked*, it must needs stand as a strong objection against the doctrine of Gods *All-sufficiency*. How that objection is answered, hath beene fully declared to you: Now there comes another objection like the former.

Because *all things come alike to all* saith the *wiseman*, (but there he names onely the good and the bad, the holy and the unholy) men will be ready, to say, (as every man is) howsoever holinesse and unholinesse makes not the difference in the event of things, yet the naturall strength of men, their naturall weakenesse, their naturall ability, or their inability, their wisdom or their folly, that disposeth or indisposeth men in the event of things. And therefore the *wiseman*, when he had finished that former conclusion whereof we spake, (that there is one event to the good and bad) hee falls upon the second vanity that he saw under the Sunne, that *all things come alike to all*, that is, not only to the holy and unholy, but likewise to those that haue naturall strength, and those that are subject to naturall weakenesse, even in this case also, saith he, *all things come alike to all*.

For *I haue seene that the race is not alwayes to the swift*, but sometimes to him that is not swift; *the battaile is not alwayes to the strong*, but sometimes to him that is weake; *and bread, and fauour, and riches, are not alwayes to men of understanding and skill*, but sometimes to men that are weake, and foolish, and want skill, &c.

I haue chosen this Text, that I may adde this to the other, that even in those things also, *All things come alike to all.*

Then there is another caution to be used, and to be taken heed of in this doctrine of *Gods All-sufficiency*. Though *God* dispense his comforts to them that serue him with a perfect heart, yet there are certain times to be observed by the sons of men, and if you misse of those *times that are allotted to every purpose and action*, if these be hid from men, if men take not their opportunity, though *God* bee ready to dispense his blessings, to those that seeke him, yet that occasion makes men misse of them: therefore it is that he saith in the twelfth verse, *Man knowes not his time*, that is, *there is a time for every purpose*, and action, and if he take that time, he shall be successfull; but if that be hidden from him, and he take it not, *evill times fall upon him*, as *the snare upon the birds*, and as *the net upon the fishes*.

Now for the particular opening of these words:

First, we are to consider the phrase here used in the beginning, *I returned and saw*, saith he, *under the Sunne*, that *the race is not to the swift*, &c. That is, as if he should say, when I looked about me, and turned my selfe every way, and looked upon the whole frame of the creatures, I saw a vanity even in every corner, in every place, I saw a vanity even in the things that seeme least to be subject to vanity. Whence we will gather this point, that,

All things under the Sunne, even the best, are subject to vanity.

Let a man turne himselfe which way he will,

Ee 4

he

We must observe Gods times.

Doct.
All things under the Sunne are subject to vanity.

hee shall finde *vanitie and vexation of spirit* in every creature, and in every condition and state, in all the purposes, in all the actions and affaires of men: *I returned*, saith he, and which way soever I looked, which way soever I turned mee, I still saw vanity. So it was with *Salomon*, and so it must needs be with us all, if our judgements be guided as his was by the Spirit of *God*.

If you looke upon the course of naturall things, you shall see a vanity in them: saith the *Wise man*, *The Rivers come and goe, and the windes passe and come about by their circuits, and one generation goeth, and another commeth*: That is, in all these works of *God*, in these workes of nature, which seeme not to bee subject to vanity, yet if you looke upon them, you shall finde a vanitie in them, they haue no rest nor quiet, they are all subject to corruption, *One generation goes and another comes*.

Againe, there is no new thing in them, that if a man studieth to finde out something to satisfie his minde, hee shall soone come to a bottome, and nothing will giue him satisfaction; and therefore there is a vanitie: for that which is restless can never giue us rest, that which is subject to corruption can never giue vs that happinesse which is immortall and eternall; in these things there is no newnesse; *The eye is not satisfied with seeing, nor the eare with hearing*.

If you goe from that, and looke upon other things that seeme to be least subject to vanitie, as wisdome and knowledge: It is true, these seeme to be least subject to vanitie, and the *Wise man* acknow-

^I
Naturall
things.

^I
They are rest-
lesse.

²
There is no-
thing new.

²
Mortall thinks
Wisdome.

knowledgeth it; for, saith he, *wisedome is better than folly, as light is better than darknesse*: yet there is a vanity in that: for first, there is a wearinesse in getting it: Againe, there is a griefe in having, in using and enjoying it: for a wise-man sees much amisse, but *that which is crooked hee cannot make straight*. To see *evill under the Sunne*, and not to be able to amend it, it doth but increase a mans sorrow; and that is the wisemans miserie.

Againe, saith hee, *The same condition is to the wise, as to the foolish, as the one dyes, so dyes the other*, as the one is subject to sicknesse, so is the other, as the one is subject to crosses, afflictions, and changes, so is the other: and therefore there is a vanity in that.

Now for the perfection of workes, for the doing of those things that are indeede commendable, good, and praise-worthy, is this also subject to vanity? Yes, saith *salomon*, *Ecclesiast. 4. 4.* *I looked and beheld the travailes of men in the perfection of workes, and I finde this also to bee the envie of a man against his neighbour*: That is, this vanity it hath in it, that a man shall not have praise and love answerable to the perfection of his worke, but he shall find the contrary, he shall have much envie for it: it shall cause the envie of a man against his neighbour.

But take places of great authority, wherein a man hath much opportunitie to doe good, as Princes, Magistrates, and Rulers; *This also is a vanity*: *I have scene men ruling one over another*, sayes the *wiseman*, *to their hurt*, to the hurt of the Ruler, and

1
There is a wearinesse in getting it.

2
Griefe in using it.

3
It freeth not from misery.

2
Commendable actions.
Eccles. 4. 4.

Are envied.

3
Great places

and to the hurt of them that are ruled. So that all things under the Sun, look which way you will, they are subject to vanity, as these which here he names, for a man to make himselfe strong, for a man to get wisdom, and skill, and to be diligent in his busines, &c. For let a man use the likeliest meanes to bring his enterprises to passe, yet, saith *Salomon*, *I haue seene, that the battaile is not to the strong; nor fauour to men of knowledge, nor bread to the wise, nor riches to men of understanding.* So that which way soever he turned himselfe, still there is a vanity. We will make some brieue use of it, and so come to the next point.

Use 1.
To see the
change sinne
hath made in
the world.

If there be so much vanity under the Sun, that even the best things, (those that seeme to be most free from it) are subject to vanity, then.

First, let us consider hence, what a change sinne hath made in the world: The time was, when the *Lord* looked upon all things, and he saw, that *they were all exceeding good*: but now when the *Lord* looketh upon them, and the *Wise man* looketh upon them with the same eye, they are all *subject to vanity*. And whence hath this proceeded, but because sinne hath blowne upon the Creatures, as it were, it hath blasted them, it hath taken away the vigour, the vertue, the beauty, the excellency of them? And if sinne hath made this change, then consider, that the more sinne there is, the more these things are subject to vanity.

In every mans particular use, you shall finde this true: as in riches, a man that is sinfull shall not haue comfort from them, but vexation of spi-

rit, hee shall finde a vanity and emptinesse in them. And so for wisdom, learning, knowledge, and skill, the more sinne, the more vanity is in them: Every man shall finde this in all the creatures under the Sunne.

As on the other side, the more grace, the more substance you shall finde in them, and the lesse vanity: for that which immediatly brings the vanity is the curse, and sinne the immediate cause of every curse: I say the immediate cause of vanity is the curse of *God*. When *God* bids such a thing wither, when he bids it not prosper with such a man, when he bids it doe him no good, (as he bad the fig-tree wither) that makes every thing vain to a man, even the curse that lyes upon the creature, and sinne is the cause of every curse.

Sinne the cause
of every curse.

Againe, that which giues a substance, that which giues a filling to the creature, that which causeth it to giue downe that milke of comfort which is in it, is the blessing of *God* upon it, when *God* shall say to such a creature, go and doe such a man good, it is the blessing which doth it immediatly, but grace is the cause of the blessing. Therefore let us looke on sinne, as the cause of all this vanity, and on grace, as the cause of the contrary; let us labour to excell in the one, and to resist the other. So much for this first use.

Secondly, if there be such a vanity in all things under the Sun, then surely he that hath brought this vanity upon them must needs be much more vaine. For what causeth this vanity that lyeth

Use 2.
To see the vanity
of man.

lyeth upon the whole face of the Creature: is it not man? It came not upon the creature, (as you know) for its owne sake, but by man: why then, surely man, who hath beene the cause of all this vanity, must needs be himselſe much more vaine. Therefore if a man looke upon himselſe, let him conſider this, that he ſhall never finde any happineſſe within his owne compaſſe or circle; If hee will needs build himſelſe upon his owne bottom, he is ſubject to vanitie, and more than any other creature beſides: Therefore let us learne to goe out of our ſelues, and ſeeke it elſewhere.

Pſal. 62. 9.

Why great
men are more
vaine than o-
thers.

Againe, if you ſeek for any comfort from man, from friends, from great men, remember they are vaine, and more vaine than any other creature: as in Pſal. 62. 9. *All men are vaine, and great men are lyers, if they bee layd in the ballance, they are lighter then vanitie*: that is, in all the ſons of men there is vanitie, and the greater they are, the more vanity is in them; not that they are in themſelues more vaine, but becauſe we expect more from great men, therefore to us they are lighter then vanity, they are more vainethan all other men. Therefore let us neither ſeek that in our ſelues, nor in other men: for they that cauſe the vanitie upon the creatures, themſelues muſt needs be much more ſubject to vanity.

Uſe 3.

It is an evill
choiſe to loſe
heaven to gain
the creature.

Thirdly, if the creature be ſubject to vanity, then conſider what an evill choiſe wee make, to loſe heaven, to loſe grace, to loſe the opportunity of growing rich in good workes, for any thing under the Sunne, either for riches, or vain-glory

glorie and praise of men, for pleasures, or whatsoever men reckon precious, and pleasant to them under the Sunne. For if they be all vanitie, what a change doe wee make? doe wee not giue gold away for drosse? as our Saviour expresseth it, *Luke 16.26.* Put the case *a man had all the world, and lose his soue*, that is, if he neglect the things that belong to his salvation, and for the neglect of them shall haue in recompence whatsoever the world can afford him, so that hee wants nothing that the world hath, yet, saith he, *what shall it profit him?* that is, there is a vanitie in it, it will be altogether unprofitable to him. For to bee vaine, and to be unprofitable, is all one. Consider then what a foolish change men make, when *they draw sin on with Cart-ropes*, that is, when they use their utmost strength to get these vaine things to them, with the losse of better things: what a change doe they make, although they should get the whole world, seeing all would be unprofitable, that is, they should find nothing but vanitie and emptinesse, and vexation of spirit in it.

Againe, if all things be subject to vanitie, learne we then, first not to covet after earthly things, not to set our heart upon it, nor to desire it over much when wee want it. And secondly, when we haue it, not to be confident, nor to trust too much to it, nor to rejoyce in it too inordinately. For it is but vanitie, there is an emptinesse in it, it will deceiue us as a broken reede. Thirdly, if God doe take from us any of those earthly things, as riches, credit, health, or friends, let us be content to
part

Luk. 16.26.

Use 4.
Not to desire
them over-
much.

2
Not to trust
them over-
much.

3
Not to grieve
overmuch at
the losse of
them.

Use 5.
Labour to be
weaned from
them, and to
feare God, &
keepe his com-
mandements.

Men content
to serue God
in part.

part with them: Foreuen the best of them are vanitie, subject to emptinesse; such as will not performethat which they promise, such as will deceiue us when we come to use them.

Last of all, (because this is not the point I intend to stand upon) if all things under the Sunne be subject to vanitie, (even those that seeme to be least subject unto it) then let us labour to haue our hearts weaned from the world, and whatsoeuer is in the world, to make it our whole businesse to *feare God and keepe his Commandements*. You know that is the maine use that the wise man makes of this whole booke; it is all but an explication of the particular vanities which he found under the Sun, and the use that he makes of it is this; Therefore, saith he, *The whole dutie of man is to feare God, and keepe his Commandements*. I beseech you marke that expression, for therein wee are exceeding apt to deceiue our selues: A man is content to doe something that tends to Gods worship, and to the salvation of his soule, but to make it his whole worke, to haue all the water to runne in that channell, to haue his minde altogether intent upon it, he is not willing to doe so, but he joynes other things with it, because there is a secret leaning of the heart, and an unweaned lingering after some other vanitie. It is certaine, that when the heart is weaned from all things *under the Sun*, a man will make it then his whole businesse to *feare God, and keepe his Commandements*: but because the heart is false in this, it hath something else that it is set upon. Some men thinke that

that wisdom and knowledge, increase of skill in such a particular Science, Trade and profession, that that is not subject to vanity, and so it may be his heart is set upon that; and this is enough to keepe a man from making it his whole dutie to feare God, and keepe his Commandements.

Another man perhaps neglects this, but to gather in an estate, to strengthen himselfe that way, to bottome himselfe well upon a good estate, this hee thinks is not subject to vanitie, as other things, and this therefore his heart is set upon; though hee see vanitie in some other things, yet this his heart is set upon: and this is enough to keepe him from making it his whole dutie to feare God, and keepe his Commandements. And thus we might goe through many instances. Let every man therefore search his owne heart; (for when a man takes not this whole dutie, some thing or other deceiues him, a vanitie that he yet seeth not.) I say, the best things be subject to vanitie; if which way soever the *wiseman* turneth himselfe, they were subject to vanitie, it is fit we should learne then to make it our whole dutie to set all our thoughts and affections upon this, how we may grow in grace, how wee may feare God, and keepe his Commandements.

Lastly, a man may by this try himselfe, whether he hath done it, or no: For as *Salomon*, when he grew wise, after his repentance, he saw a vanitie in all things under the Sun: so a man, when his heart is once changed, he will see a vanitie in all things. If there be any thing wherein thou seest not a vanitie,

Use 6.
Of tryall.
To see vanitie
in all earthly
things.

vanitie, it is an argument thou art not yet a new creature. *Paul saith, Now know we no man after the flesh: for whosoever is in Christ, is a new creature:* as if he should say, when any man is a new creature, he looketh upon all things under the Sunne with another eye; he judgeth of them with another judgement; and therefore if thou finde it otherwise, if thou looke upon the world, or upon any thing in the world, as upon things that are precious, that is a signe that Satan hath bewitched thee. You know it was one of the witcheries that he attempted upon our Saviour, *Hee shewed him all the world, the Kingdomes and the glory of it:* and so he doth to every man more or lesse, hee shewes him something or other, and if a man doe not see the emptinesse and vanitie of them, but sees a glorie in them, he hath yeelded to Satan who hath bewitched him, and prevailed over him: and therefore when you looke on every thing under the Sunne, riches, credit, wisdom, skill, knowledge, if you looke on all as on flowers, if you see a vanitie and an emptines in them, that is a signe you are now changed, that you are now turned to God by unfained repentance, that you see a vanitie in all things under the Sunne. So much for this point.

I returned and saw under the Sunne, saith he, that the race is not to the swift, nor the battell to the strong, nor yet bread to the wise, nor riches to men of understanding, nor yet favour to men of knowledge, but time and chance commeth to all.

The

The next point that we are to obserue in these words, is this; that

Men of the greatest abilities, men of the greatest sufficiencies, are often disappointed of their hopes and ends. This is a vanity under the Sunne, and not so onely, but men that are more weake, and insufficient, doe obtaine their ends and hopes. For you must understand it reciprocally, the battell is not alwayes to the strong, therefore it is sometimes to the weake; riches are not alwayes to men of understanding, therefore they are often to men that have no understanding.

The opening of this point will be best done in shewing the reasons and grounds of it, why it comes to passe that men of the greatest abilities, have not alwayes successe answerable to that sufficiency that is in them.

And first, one cause of it is, because there is no creature, that is, or ever shall be strong in his owne strength: *In his owne strength shall no man be strong, 1 Sam 2.9* A creature in it selfe hath not so much abilitie, although it be never so well furnished, as to bring any enterprise to passe. There is more required than the simple strength of the creature, be it never so strong, because in every enterprise there are many wheelles, many things that must concurre to bring it to passe. Now a creature is not able to see all the wheelles that are in every businesse, or if he doe see them, he is not able to turne every wheele, but this belongs to God. And therefore without his concurring with the creature, be the creature never

F f

so

Doct. 2.

Men of greatest abilities disappointed of their ends.

Reas. 1.

No man strong in his own strength.
1 Sam. 2. 9.

1 Sam. 2. 3.

so strong, he shall not be able to get the battell, be he never so swift, he shall not be able to winne the race; be he never so great in skill and understanding, he shall not get favour, nor riches. This you may see, 1 Sam. 2. 3. where *Hannah* gives this counsell in her song, *Speake no more presumptuously, neither let arrogancy come out of your mouth; for the Lord is a God of knowledge, by him enterprises are established*: As if she had said, if any man say he is able to bring an enterprife to passe, he speakes presumptuously, he takes more to himselfe, than he is able to performe: *The Lord is onely a God of knowledge, that is the reason of it; and therefore by him onely, and not by any mans strength, enterprises are established. The Lord is a God of knowledge*: As if she had said, men have not so much knowledg and wisdom, as to looke through a businesse, to see all the circumstances of it, to behold all the ingredients in it, all the wheelles that must concur to bring it to passe: *The Lord onely is a God of knowledge, and therefore by him enterprises are established*. And this was that I said, that the creatures insufficiency, was partly, because they are not able to see all: And partly againe it is, because though they doe see all the wheelles that goe to make up an enterprife, yet they are not able to turnethem: As you may see *Psalm. 33. 16. The King is not saved by the multitude of an host, neither is a mighty man delivered by his great strength: A Horse is a vaine thing to save a man, he shall not deliver any by his great strength*. Though a man doe see, and though he can

1
The Creature
is ignorant.

2
It is weak.
Psalm. 33. 16.

can say, such a wheele is necessary, yet it is not in his owne power to use it.

An host is a great meanes to get a battell, yet, saith he, be an host never so strong, that is not enough. But what if he haue valiant men and souldiers? Yet that will not doe it, a mighty man is not delivered by his great strength. I, but what if he haue horses and chariots? &c. Let the instrument be what it will be, *A horse is a vain helpe*, that is, except the Lord concurre with that host, and turne that great wheele, except he be with those valiant men, except he concurre with the strength of the horse and of the chariot, all this is not able to doe it. Therefore, I say, this is one reason, why the battell is not to the strong, nor riches to men of understanding, because the creature of himselfe is not able to doe it, in its owne strength, excluding Gods helpe, he is not able to bring an enterprise to passe.

This likewise may be added to that, that, though the creature should have a strength, though a man should have all things ready, that he should be furnished with preparations of all sorts, so that nothing should be wanting to bring an enterprise to passe, yet at the very time, at the very instant, when the thing is to be done, it is not in his power to make use of them, because at that very time, *God often takes wisdom from the wise*, and courage from them that are otherwise valiant, he takes from them their abilities, even at that time he takes off the chariot wheelles, even when they are driving of them; which plainely

3
God can take
away the use
of the strength
they have.

Amos 2.14.
15. 16.

ly proveth, that the Creature of himselfe is not able to doe it: As we see, *Amos 2. 14, 15, 16.* saith hee, *The flight shall perish from the swift, and the strong shall not strengthen his forces, neither shall the mighty save his life, hee that handleth the bow shall not stand, and he that is swift of foot shall not deliver himselfe, neither shall he that rideth the horse deliver himselfe, and be of mighty courage among the strong men shall fly away naked in that day:* That is, Be they never so strong, be they never so swift, never so full of courage, at the verytime when they have occasion to use it, the Lord will take away that swiftnesse, he will take away that courage, he will take away that wisdom, and suggest it, it may be, to the adversary, and how then shall they prevaile? So that, though a man were never so well prepared to bring an enterprise to passe, as when a man purposeth in his heart, and hath laid all things ready, this will I speake, yet the answer of the mouth comes from God, whatsoever his preparations and purposes be. So in the actions and affaires of men, though he make his preparations never so strong, yet at the very instant God often takes courage from those that are most valiant, and suggesteth it to those that are most cowardly; he takes away wisdom, when they have most occasion to use it, and gives it to the adversaries, that otherwise are more foolish than they. This is the first cause of it.

Reas. 2.
Men misse
their times.

A second cause is this; because there is a certaine time and opportunity, that a man must take to bring an enterprise to passe; and though a man
be

be never so strong, and never so wise, yet he may misse of those opportunities; and so he loseth the battaile, he loseth the bringing to passe of his enterprife. And this we see is the reason that is rendered, *Eccles. 8. 5. 6. The heart of the wise is to know the time, and judgement, because to every purpose there is a time and a judgement: therefore the miserie of man is great upon him*. That is, to every action, and to every purpose, there is a certaine opportunity; and be a man never so well fitted, yet if he misse of that opportunitie, he shall not bring his enterprife to passe; *Therefore saith he, the miserie of man is great upon him*: for he neither knowes himselfe what that opportunitie is, neither can any man tell him, as it is in verse 7. And because it is not within the power of a man, it is not within his compasse to find out these seasons and opportunities for every purpose and action; hence it is, that though they be never so well prepared, though they haue never so much sufficiency, and abilitie to bring such an enterprife to passe, yet they misse of it, because they discern not of the time.

Eccles. 8. 5. 6.

Thirdly, this comes to passe, because *God* hath appointed a certaine varietie and change of condition to the sonnes of men; and there is no mans wisdom, riches, or strength, that is able to defend him from *Gods* appointment. I say, *God* hath appointed a certaine change of condition to all the sonnes of men, he hath appointed such crosses and afflictions, he hath appointed such times, (as the *holy Ghost* speakes) to passe over their heads,

Reason 3.
From the
changes ap-
pointed by
God.

Psal. 31. 15.

and all the wisdome, and strength, that a man hath, is not able to turne *God* from his purpose, it is not able to evacuate, & to frustrate his decrees, but they shall come to passe. And that is the meaning of this in the text: (for I take this reason out of the Text.) The translation is, *But time and chance cometh to all*. It were, I suppose, better translated, (and agrees with the originall,) *For time and chance commeth to all*. Now by time in the Text is meant that varietie of condition, that *God* hath appointed to every man under the Sunne, as *David* useth the word, *Psal. 31. 15. My times are in thy hands*: My times, that is, the varietie of conditions, the changes of my life, the good and evill, the prosperitie and adversitie that befalls me, saith he, they are not in the hands of my enemies, nor in my owne hands, but they are in thy hands. I say, there the word is so used, and so we are to understand it in this place; for time comes to all, saith he; that is, when *God* hath appointed such changes to the states of men, if riches, if strength, if wisdome, diligence, or skill, were able to turne the counsells of *God* another way, if it were able to anticipate them, or to divert them, then the battaile might be to the strong, &c. but saith he, it is not so; What *God* hath appointed, they cannot alter. You shall see it in many examples.

Instances.

Saul was well established, but when *God* had appointed a change of his Kingdome, that it should go from him to *David*, you see he brought it to passe: Though he were as strong as a *Lion*, as *David* testifieth of him, though he had many
- chil-

children to inherit the Crowne, though the people claue fast to him, (you doe not finde that ever they rose up in rebellion against him) yet when God had appointed such a time to passe over him and his house, all that strength, all that fitnes and preparation that was in him, and his family, to continue the Kingdome to his posterity, it could not turne aside Gods Counsell, but it came to passe.

Ely had a great family, there were many Priests of his line; yet when God had said he would cut off from Ely his whole family, and would turne the Priesthood to another, you see how he found out meanes to bring it to passe; how many Priests were kild in one day by Doeg in the time of Saul? And afterwards, when Abiathar, one of that posterity, was tooke in by David, yet he was cast out by Salomon, through an accident that fell out in his adherence to Adonijah.

Ahab, the Lord had said he would cut him off and his posteritie, though he had seventy sonnes; you might wonder how it should come to passe, that none of these sonnes should inherit the Crowne, and yet all were cut off, and not a man left, by the hand of Iehu. When God, I say, hath appointed variety of changes, times, and conditions to the sonnes of men, mans strength is not able to divert his Counsell; and therefore the *battaile is not to the strong, &c.*

The last reason is likewise here used, and *chance cometh to them all*: That is, though a man be never so able, never so sufficient, never so well pre-

Reason 4.
From sodaine
accidents.

pared to bring an enterprife to passe, yet some accident may turne it some other way, an accident that he can neither foresee nor prevent: Therefore saith the *holy Ghost*, though he be never so wise, chance may happen to him, he can neither foresee all the accidents that come to passe, or, if he should, he knowes not how to prevent them.

Ahab, for ought we see, went well enough to the battaile, *Iehosaphat*. and he; yet, saith the text, a man drew a bow at adventure, &c. (which accident he could not foresee,) the man aymed no more at *Ahab*, nor understood it no more than the arrow that he shot, but it was a meere accident directed by *God*, that he could not foresee.

Haman thought hee had made his preparation strong enough to bring his enterprife to passe, to overthrow the *Iewes*; there came an accident betwene, the King could not sleepe, he calls for the booke of the *Chronicles*, and turnes to that place where *Mordecai's* discovery of a treason was recorded, and so *Mordecai* was advanced, &c. This was a chance that befell him; although he were never so wel fitted to bring his enterprife to passe, yet this he could neither foresee, nor prevent. Many such instances we might giue.

So you see now the reason of this, that men of the greatest sufficiency and abilitie, men that haue made their preparations most perfect, yet they do not alwayes attaine to their hopes and ends: And contrariwise, men that are more weake and unable, which haue not made such preparations, they obtaine their hopes and ends.

The Use we make of it, is.

First, let men learne from hence, not to boast of any outward strength, of any wisdom, in that their foundation is made strong under them, that they are well bottomed, that they are thus compassed about with friends, and estate, &c. For you see, though a man intends to get by all things, yet the event and successe comes not to passe accordingly, but oft they faile and disappoint him. Therefore let not men boast of them, be a man never so strong, never so wise, yet hee may as soone faile as he that is weake, and most foolish.

See an example of it in *Asa*, *2 Chron. 14. 6, 7, 8.* You may see there how he built the Cities, he had made him strong Bulwarkes: There was not a King of *Judah* that wee reade of, that had strengthened himselfe more than he; he had five hundred and fourescore thousand valiant men, all well armed and appointed to beare the shield and speare: (the text sets it downe very particularly, that we might see *Asa's* safetie, his strength, and his securitie, if you looke upon the creature) yet, saith the Text, the *Ethiopians* came against him with ten hundred thousand men. Whence I gather this; That there is no man so safe and so strong, but he is still subject to danger; and that partly by reason of the vanitie of the creature. For all the strength that a man hath, it is but the strength of the creature; and the creature is made of such brittle ingredients, that of it selfe it is ready to moulder away and faile. There is not

Use.

Not to boast
of outward
things.

2 Chron. 14.
6, 7, 8.

in the creature it selfe any stabilitie, they are but houses of clay, the best of the creatures; that is, they are made of mouldring mettall, they are ready to vanish of themselves, and if they were not, yet there is something stronger. Let a man be never so strong, (who is the best of all the creatures,) yet man is but as the grasse, and as the flower of the grasse. The grasse of it selfe oft times fades, though no sicke come neere it, but if it doe not fade of it selfe, yet it is cut downe: so there is none so strong, but there may be stronger. *Asa* was strong, but he met with one that was stronger than he, the *Lubims* and *Ethiopians*; and yet as strong as they were, they met with one that was stronger than they, because *God* did helpe him, and assist him: so then let no man boast of himselfe.

No safetie
from outward
things.

If wisdom would keepe a man safe, *Salomon* had never fallen as he did. If possessions would keepe a man safe, *Ieroboam* and *Ahab* had never been ruined, as they were. If the favour of Princes could keepe a man safe, *Haman* had not had that miserable end that he had. If courage, fortitude and valour could keepe a man safe, *Iosh* and *Abner* had continued safe: but you know how they both fell. So that you see nothing under the Sunne is able to keepe a man safe. Therefore let not a man boast in any thing that he hath; be he never so well appointed, let him haue all the creatures agree together, to make a hedge about him, yet afflictions, crosses and troubles will finde some gap or other into that hedge, to breake in upon

upon him. All things that he hath are subject to mutabilitie; Riches take themselves wings, and fly away: that is, though a man thinke they are sure, he cannot see how he could easily be dispossessed of them; yet, saith he, they are as a flocke of birds, that sit in a mans ground, he cannot promise himselfe any certaintie of them, because they haue wings, and will fly away; such are riches. And so credit; be a man never so innocent, let him giue no occasion at all; let him keepe himselfe never so blamelesse, and *unspotted of the world*, yet his credit is not in his owne keeping, *Honor est in potestate honorantis, &c.* Honour is not in a mans owne power. You know though *Ioseph* was very innocent, yet he was blamed, and so *David* and *Christ*. And as it is said of honour, so it may be of all the rest, wealth, and friends, and whatsoever a man hath; let no man boast himselfe because he is a strong man, because he is of understanding, because he is rich, because he is of ability in his busines, because he is a man of skill, for by these things he shall not obtaine his hopes and ends.

Nay, my *Beloved*, let me be bold to adde this. If a man begin to thinke himselfe safe for these, and to grow Confident upon them, and say thus with himselfe and his owne heart, well, now I am thus and thus rooted, I am now compassed about with these and these helps, I see not now how I shuld be removed; let him know this, that *God* will so much the rather blow upon him, that he will so much the rather dissettles him, and take him off,
that

Simile.

God delights
to crosse men
in carnal con-
fidence.

I

To maintaine
his own right.

1 Sam. 17. 47

that he will so much the rather *carne away his face,*
and he shall be doubled.

I say, *God* will doe it so much the rather, partly,
because that successe of things is his, and when a
man will begin to challenge it to himselfe, *God*
will begin then to looke to his owne right, and
challenge his owne priviledge. You shall finde
in 1 Sam. 17. 47. *David* giues this reason, why he
should prevaile against *Goliath*. it is not I, but the
battell saith he, *is the Lords*: As if he should say,
if the battaile were mine, or thine, it may be, *Goliath*,
thou mightest prevaile against me, it may
be thou mightest overcome mee, but the battaile
is the *Lords*. So we may say in this case: The event
and successe of things, the good and evill that
comes to a man, upon that preparation and en-
deavour that he makes, it is the *Lord*, and not a-
ny mans, nor any creatures. Therefore when a
man challengeth it to himselfe, and boasts of it,
and thinkes I will doe this, the *Lord* will not doe
it, the battaile is his: and as it is said of the bat-
taile, so all things else are his; and therefore he
will not dispose them according to mans prepa-
ration, but disposeth of them according to his
owne purpose.

2

To shew his
power.

Againe, *God* will doe it the rather, that he might
shew forth his owne power, & discover the Crea-
tures weaknesse, especially when a Creature shall
pride it selfe in any of these outward things, as
Asabel did in his swiftnesse, it was the cause of his
overthrow; and indeed *God* usually takes men in
such things, when they begin to boast, I shall now
haue

have the battell, because I am strong. These things, I say, are commonly their ruine. The policie of *Achitophel*, the haire of *Abolom*; and so many a mans wealth, many a mans wit, that thing wherein their strength lyes, wherein they boast themselves, *God* causeth to be the meanes of their ruine: hee takes them in these things, that hee might discover his owne power, and the vanity and weaknesse of the Creature.

Againe, *The Lord* doth it so much the rather, when men grow in confidence of their owne strength, that he might manifest his owne providence; and therefore he puts in many accidents, which turne things another way. It is true, when men goe well prepared to the battaile, and doe overcome, there is a providence of *God* in that, as well as when they get the battaile by some chance or accident; but by reason of the infirmity of man, by reason of the injudiciousnesse that he is subject unto, they do not so much acknowledge this providence in an ordinary course, as they doe in accidental things, they are done by occasion, by sodaine intercurrent causes, that we are not able to foresee. Therefore, I say, *God* delights to doe it so much the rather, when men are prepared and say with themselves, What should hinder? what should keepe me from bringing such an enterprize to passe? *God* therefore puts in some accident; and turnes it another way, that his providence might be scene and acknowledged. Therefore let none boast themselves, that this and this will I doe, because I am strong;
for

The things
men boast of
are oft the
cause of their
ruine.

3
To shew his
providence.

for God will turne all a contrary way. So much for the first use.

Use 2.
Not to be discouraged in want of preparation.

1
Because weaknesse cannot frustrate Gods purpose.

2
Gods hand is then most seene.

3
God hath more glory in that case.

Secondly, as men are not to boast themselves, when they are strong; so likewise if the battell be not alwayes to the strong, but at some times also to the weake, let no man be discouraged because he is weake, because he is unprepared, because he is not so well furnished to bring such an enterprise to passe. For as there are certaine times that God will have to passe over men for their evil, (that be a man never so strong, as he hath appointed his change and condition, so it shall come to passe) so also there is a certaine time that God hath appointed for other mens good and advancement: when a man is weake and low, his weaknesse and folly, and inability, shall no more frustrate, turne aside, and prevent his advancement, when God will bring it upon him, than the strength or wisdom of the other shall turne away Gods decree, and prevent the counsell of God against him.

Besides, when a man is weake, God puts in an accident, that he may have the praise of his providence, that men may say he hath done it; whereas if things went in ordinary course, they might ascribe it to the second causes.

Againe, the Lord rather delights to doe it, even when men are weake, because therein his glory is most seene, he delights to manifest his power in our weaknesse. And therefore Paul, when he saw this, he saith, he will reioyce in his infirmities: That is, he thought his infirmities would be

a very great advantage to him, partly, because they would keep him humble, that is one reason. And partly, because he thought that God would the rather put forth his power, because he was weak, that he should the rather have Gods power to uphold him. Therefore, I say, let not men be discouraged for their weakenesse, be the adversaries never so strong, and their resolutions never so fixed, yet they shall not prevaile, if God have purposed otherwise.

You see how peremptory Iezabels speech was *God doe so and so, &c. if I make not Eliah as one of the Prophets of Baal by to morrow this time:* yet you see he was safe notwithstanding this.

God defeats mans purpose.

Thus it was also when the Jewes had vowed with themselves the death of Paul he was in great danger, there was forty to one, & their resolution was so strong, as it could not be altered; yet God kept him safe, he prevailed, and they were disappointed.

So *Elisba*, when the King thought to have taken off his head, though he had the power of a King, and his purpose was firme, that it should come to passe to a full height, there was no doubt made of it, yet God kept him safe.

Therefore let us be encouraged on the other side that are weak, God is able to hide us, he is able to strengthen us, to give us advantage and successe, when we are unable to helpe our selves: for as it is true, *that the battaile is not alwayes to the strong, nor favour to the wise, &c.* So it is true on the

the other side, that many times when men are
not strong, when men are not wise, when they
mannage not their businesse with that prudence,
warinesse, and circumspection that they
should doe, yet oftentimes they
have successe; when the
other want it.

(* *)

FINIS.





THE FOURTH SERMON.

ECCLESIASTES 9. II, 12.

*I returned and saw under the Sunne, that the race is not
to the swift, nor the battaile to the strong, &c.*

YOU know where we left, we proceed
to that which remains.

In the third place, *If men of the
greatest sufficiency and ability may of-
ten be disappointed, that the battaile is
not alwayes to the strong, nor the race to the swift :*
This should teach us then not to be lifted up, but
to be thankfull in our best successe; and on the
contrary, not to be overmuch dejected, but to
beare it patiently, when things speed ill. If any
man haue good successe in any businesse and en-
terprife, he is not to attribute it to his owne
strength, to his owne wisdom, since that, as you
see, so often failes.

Gg

The

Use 3.
Not to be o-
ver-joyfull or
sorrowfull for
good or ill
successe.

The Lord
must be ac-
knowledged
in good suc-
cesse.
Why we are
more forward
in prayer, than
in praise.

1. Sam. 18.

The creature hath not power enough of it selfe to bring an enterprife to passe, it can neither see all the wheelles that tend to make up an enterprife; or though it see them, it is not able to turne them all. And therefore, if it be done, it is the *Lord* that doth it, and the praise is onely to be given to him.

This is a necessary point. It is usuall with us to be very earnest with *God*, when a busines is to be done; but wee forget to praise him afterwards. And whence proceeds this, but from a secret attribution of what is done to our own wit, to our own strength, to our own policy, to other occasions. Whereas if it were acknowledged, we should be ready to giue him the praise of all that we doe.

David was a wise man, yet you shall finde 1. Sam. 18. he did not therefore carry himselfe wisely in all his affaires, because he had an habitual gift of wisdom, but saith the text, *Because the Lord was with him.* The *Lord* was with him, to guide him in every action, to direct him what to do upon every particular occasion; and thence it was, that he carried himselfe wisely in all his affaires.

Cyrus was a valiant man, and a potent, yet the Scripture attributes it not to his strength, that he prevailed as he did, but saith, that he was *Gods Shepherd*, he was his instrument, it was *God* that used him, it was *God* that wrought this worke for him.

Nebuchadnezzar was a mighty potent Prince,
and

and prevailed which way soever he turned himselfe, yet *God* tells him, it was he that *gave him dominion and Victory* wheresoever he went.

And as it is true on this hand, so it is likewise on the other, when a man hath ill successe in any busines, let him not say, it was because he did not manage it wisely, because he had such an enemy to oppose him, or because such an accident fell out to crosse him: no, that is not the cause: The reason is here rendred; *For time and chance happens* to every man: That is, if there be any such accident, if there be any crosse event falls out to hinder him in his enterprize at that time, it is in *Gods* disposing, it is *God* that hath done it. And therefore you see, in the evill events that have upon any occasion befallen the Church, if you observe the phrase of Scripture, it is not attributed to them, but to *God*. When the spirit of *Balaam*, and *Tig-lap-pell-zer*, were stirred up against the people of *Israel*, saith the Text, *1 Chron. 5. The Lord stirred them up* against the people; it was not they that did it, but it was the *Lord* that stirred them up.

So likewise he poured forth his wrath by the hand of *Shishak*: And as *David* expresseth it in his own case, *God hath bidden Shimei curse David*. So it is in many other places. Therefore let not men sit downe discouraged, vexing themselves, and eating up their hearts with griefe. Let not men say, If such an accident had not bin I had prevailed: for it is this *time and chance*, that turnes the event of busineses, which is from the *Lord*, and not from man, therefore labour to be thank-

The Lord
must be ac-
knowledged in
evill successe.

1 Chron. 5. 26.

Use 4.
Not to make
flesh our arme.

Selfe confi-
dence makes
things succeed
ill.

Ier. 17. 5.

full to him in the best successe, and not to sacrifice to your owne wits, or to giue him thanks in a formall manner, but heartily to acknowledge him: And likewise to be patient in all the crosses and troubles that befall us. So much for this third use.

Fourthly, and lastly, if men of the greatest abilities be so often disappointed, that *the battaile is not to the strong, nor the race to the swift, &c.* Then learne wee hence, not to *make flesh our arme*, nor to trust in any strength of our owne, in any wisdom of our owne, or other men; for if this world doe it, if the strength of any man, if the policy of any man were able to bring any enterprise to passe, it would alwayes do it: If it were the swiftnes of him that runs, that could get the race, if it were the strength of him that fighteth, that could obtaine the battaile; I say it would alwayes do it. And therefore seeing it falls not out so, but the events are turned a contrary way, that is a signe it is not in them, but in something else. Therefore I say, take wee heed of making flesh our arme, of saying thus with our selues, because we haue these preparations, because we haue these meanes therefore our worke shall succeed: for that is not so. For we see often in experience, when a man comes to a businesse with much confidence, out of a reflection upon his owne ability to do it, for the most part it succeeds ill: As on the other side, when a man comes with feare and diffidence in himselfe, for the most part he prospereth best. And you haue a rule for it, *Iere. 17. 5. Cursed is hee that*

that makes flesh his arme: Cursed is he; that is to say, God hath ingaged himselfe, when a man will make flesh his arme, to blow upon his enterprises, and to cause them to wither.

Againe, *Blessed is hee that trusts in the Lord*: that is, God is tyed by his promise to giue successe in such a case. Therefore that use we should make of it, not to trust to our owne strength, to our owne wisdom, nor to other mens. For, what is it, when we haue other men that are strong, and wise, and potent to rest upon? Are they able to bring it to passe? You shall finde that expression, *Psal. 31.* a place that I touched in the morning upon another occasion; *David* tells us there, that *great men sate and spake against him*, and consulted together to take away his life; but, saith he, *my times are in thy hands*: As if he should say, my times, & the disposing of all my affaires, good & euill successe to me, they are not in their hands, be they never so potent, they are not in the hands of *Saul*, they are not in the hands of *Doeg*, they are not in the hands of all mine enemies, but *Lord, my times are in thy hands*. So then, if we could learne this lesson aright, we should not be discouraged, when the most potent men are set against us, nor be much encouraged when they are for us. That in *Isa. 51. 12.* is excellent for this purpose; *Who art thou*, saith he, *that fearest mortall man, whose breath is in his nostrills, and who shall be made as the grasse*; That is, if such a man be never so potent, yet, saith he, consider his breath is in his nostrills, and he shall be made as the grasse:

Psal. 21.
Men haue not
the disposing
of times and
affaires, but
God.

Isa 51. 12.

Forgetfulness
of the Lord
makes us feare
men.

that is, in truth he is of no power. But the reason now why men doe feare, why men are discouraged in such cases; you shall finde in the verse following: Who art thou, saith he, that doest this, *and forgettest the Lord thy Maker, who made heaven and earth, who stretcheth forth the heavens, and laid the foundations of the earth.* You never finde a man that feares a great man, a potent man, but the true ground of it is, because *he forgets the Lord his Maker*: if he did remember the mighty God, he that stretcheth forth the heavens, and that layes the foundations of the earth, man would appeare a mortall man. You may take it for a certaine generall rule, a mans heart is never possessed with feare upon such an occasion, but when he forgets God, the great God; he would never else feare a great man. On the other side, he would never be confident in such occasion, but when he remembers not the Lord. Therefore learne we neither to feare them, when they are against us, nor to trust them when they are for us.

The affections
of man uncer-
taine.

We usually pittie the case of Merchants, for, say we, their goods hang on ropes, they depend upon uncertaine windes; but certainly he that trusts in man, is in a worse condition; for he rests upon the affections of a man, that are more uncertaine than the wind. What so brittle, and so inconstant? We see that for the most part they are carried to doe us good or evill with by-respects, with something touching themselves, they are turned to and fro, as the Weather-cocks & Mills are, that when the winde ceaseth, and when the waters

Simile.

waters faile, stand still; they are driven to doe for us so long as such respects lead them, and no longer. And therefore to trust in men, it is not the safest, it is not the wisest way. See this in some few examples. *David*, how inconstant did he finde the people, and apt to rebell against him? and so *Moses*: yea *David* himselfe, though he was an holy man, yet how inconstant was he, inconstant to *Mephibosheth*, one that was innocent, one that had never done him any wrong, one that had never given him occasion? How inconstant was he to *Joab*, when he had prevailed in the battaile against *Absalom*? How quickly was he out of grace and place, when he had saved *David*s life, and recovered the Kingdome, and *Amasai*, that was but a reconciled enemy, put into his roome? These & many such like examples you shall find. *Abner*, how inconstant was he to *Ishbosheth*? even for a word spoken against him, & a word that he gaue him occasion enough to speake, a word that he need not haue beene so much offended at, he falls off from him for it: and this is to trust in man; I say, either in a mans owne wisdom or strength, or in any other mans. This place shewes what a great folly it is. *The battaile is not to the strong*: That is, let a man be never so well compassed about with strength, and wisdom of men, let him put himselfe and his friends into the number, yet he is not safe; but let him trust in *God*, and he is safe in midst of dangers. *Sampson* and *Ishbosheth*, whē they were in the midst of their friends, when they were asleep, they were circumvented.

*Instances,
Of the inconstantcy of mens
affections,*

*A man is not
safe among
friends with-
out God, and
trusting in God
he is safe in
dangers,*

nomina TO
multiplicat
sunt in

God workes
our workes
when wee
trust him,

David on the other side, when he was asleepe in the midst of his enemies, when there was an host pitched against him, yet, saith he, *I laid me downe and slept: Why? Because the Lord sustained me.* So that both for our safetie when we are in danger, and likewise to haue our workes wrought for us, to trust in *God*, and not to trust either in our owne wisdom, or in the wisdom, or strength of man, that we shall finde constantly to be the best way.

When *David* abstained from going up to battell against *Nabal*, when he tooke the counsell of his wife, and when he abstained from putting violent hands upon *Saul*, you see how *God* wrought it for him; he gaue him *Nabals* wife, he gaue him *Sauls* wines, and his houses, and his Kingdome into his hands; this he got by trusting him. But when men will take their owne wayes, when they will goe about enterprises with their owne wisdom, *In his owne wisdom and strength shall no man bee strong: God hath said it, and he will make it good upon all occasions.* The conclusion therefore is, if the battell be not to the strong, nor the race to the swift, &c. *If men of the greatest abilitie are often disappointed of their hopes and ends,* then we should not make flesh our Arme, but trust in *God*, both for safetie in danger, and to bring our enterprises to passe. And so much for this point. We now proceede:

Neither doth man know his time.

This is added, partly as a second vanitie which *Salomon* saw under the Sunne, and partly as a reason

son of the former: For, saith he, though men be strong, and wise, yet there is a certaine season to doe things, that they may mistake, which causeth them to faile: *For man knowes not his time:* and from hence he drawes his Consequence, because men know not their times, *Therefore they are snared in an evill time*, because they know not the good time, when good actions should be done, therefore evill times come upon them suddenly, that is, they take them unawares: and this he illustrates by two similitudes; *They come upon them, saith he, as an evill net comes upon fishes, and as the snare upon the fowles.* So that in these three propositions, you shall haue the full meaning of these words: and these therefore we will handle distinctly.

First, that there is a time allotted to every purpose, and to every busines.

Secondly, that it is very hard to finde out that time.

And thirdly, because men cannot finde this time, but mistake it, therefore evill times come upon them suddenly; that is, crosses, afflictions and destruction comes upon them suddenly, *even as the snare upon the fowle, and as the net upon the fishes.* And that this is the meaning of this place, and that these three points are included in it, you may see best by comparing it with another of the like sense, *Eccles. 8. 4 5. 6, 7, Where the word of the King is, there is power, and who shall say to him, what doest thou?* That is, it is a dangerous thing to admonish Princes: who shall say to a Prince, what

Eccles. 8. 4, 5, 6, 7.

what doest thou, saith the *Wise man*? There is a time wherein we may admonish Princes safely, although they be exceeding powerfull, although they haue it in their owne power to take away the spirit, &c. as he saith afterwards, yet there is a time.

Quest.
Ans.

But how shall a man know that time?

Saith he, *He that keepes the Commandement, shall know no euill thing, and the heart of the wise shall know the time and the judgement*: That is, he shall know when to giue a seasonable admonition to a Prince, or to a great man: For, saith he, *to every purpose there is a time and a judgement*: That is, there is a time and a discretion, (that is the meaning of the word in the originall) when any action is to be done, there is a certaine exact time: If you goe before it, or if you come after it, there is much danger in it; if you hit upon the just time, you are like to be successfull in it: for to every purpose there is a time and a judgement, *Because the misery of man is great upon him*: That is, it is the Lords pleasure to appoint such a certaine time to every purpose, and to every action, that he might discover to men that vanitie to which they are subiect, and likewise that he might inflict his judgements upon them: The misery of man is great upon him, because every purpose hath a time.

Quest.
Ans.

But how shall this be proved?

He proues it by this; for, saith he, *He knowes not what shall be*: for who can tell him what shall be? As if hee should say, If a man did know this time, he were safe enough, hee were free enough

There is a set time for every Action.

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nough from misery; but since he neither knowes it himselfe, nor is there any that can tell him, therefore the misery of man is great upon him. Thus you see that in both these places these three points are included, and these I will runne over, and so make use of them.

First, *There is a certaine time that God hath allotted to every purpose, and to every businesse; If you take that time, you may succcede in it, if you misse it, it is exceeding dangerous. As you shall see, Eccles. 3. To all things there is an appointed time, to every purpose under heaven: There is a time to be borne, and a time to die, a time to plant, and a time to plucke up; a time to slay, and a time to heale, &c. A time to weepe, and a time to laugh. All these particulars mentioned by Salomon, may be divided into these three rankes; for all naturall actions, as well as those that are voluntary, and done by consultation, there is a time that God hath set.*

Againe, for all lighter actions, as well as for actions of moment, there is a time.

Againe, for all private actions, as well as for those that are publike, there is a time; that is, not a time which man in prudence will chuse out, but a time which God hath appointed, a time which God hath set downe: If a man hit upon that time which God hath allotted, he shall succcede in it, otherwise he failes. So you see, *Acts 17. 26. Hee hath made of owe bloud all mankinde to dwell upon the face of the earth, and hath assigned the times that were ordained before, and the bounds*

of

Propos. 1.

There is a time allotted to every action.

Eccles. 3.

1
To all naturall actions.

2
For lesse actions.

3
For private actions.

Acts 17. 26.

There is a set time for every Action.

The changes
of men, Cities
& Common-
wealths, ap-
pointed by
God.
Iob 14. 5, 6.

Simile.

Acts 13. 35.

of their habitations: That is to say, the times of every man, the times for every mans state and condition, the times for the severall changes to which every man, every Common-wealth, and every Citie is subject, these times *God* hath assigned, he hath ordained them before, and they are as bounds that cannot be passed. The like you see *Iob* 14. 5, 6. *Are not his dayes determined, and the number of his moneths with thee, thou hast appointed his bounds that he cannot passe*: (Marke it:) As if he should say; there is not a man comes into the world, but *God* hath appointed him certaine bounds, he cannot passe the number of his moneths: That even as a man deales with an hireling, (for that similitude he useth presently after in the next verse,) he agrees with him for such a time; So long you shall worke and no longer: So, saith he, *God* hath appointed every man so many moneths, so many yeares he must doe him service, some ten yeares, some twenty yeares, some forty yeares: As you see it is said of *David*, *Act. 13. 35. When he had served his time by the Counsell of God*. As if he should say, There is an appointed time that *David* had to do him service in; hee did him service as a King. And so in the same Chapter it is said, *Iohn Baptist, when he had finished his course, &c.* That is, There was a certaine race that he was to run, he could not come short of it, nor he could not goe beyond it. So that both to the actions of men, to every purpose, to every action & businesse that is done in the life of a man, there is a certaine time appointed, there is a cer-

There is a set time for every action.

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a certaine time that *God* hath allotted, and as a man obserues this time, so it is better or worse with him.

But before I come to the second, let me shew you the reasons in a word, why *God* hath appointed these times, *God* hath set these times: That is, *God* hath appointed such times for businesse, for every purpose; partly, because they cannot bee done in another time: & therefore it is said to be an allotted time; If you take another time, you may labor, and labor in vaine: As you see *Eccles.* 3. 9. after he had said, *There is a time for every purpose*, he addes this, *And what profit hath he that works of the thing wherein he travailes?* As if he should say, if a man misse of these times, what profit is there of his worke, though he travaile never so diligently in it, if he misse his time, if he pitch not right upon his time, *God* works not with him, there is no concurrence with him; so he labors in vaine.

Secondly, there is an allotted time, because *God* in his providence, in all his workes, he doth, what he doth in measure, in number, he weighes, every thing and makes it beautifull: now enery thing is beautifull in its season; out of its season it is not beautifull. And that is another reason that he likewise here renders, verse. 11. *He hath made every thing beautiful in his time*: therefore there is a time allotted to every action, and to every purpose: because if it misse of this time, it is not beautifull, there is a deformity, there is an obliquity in it, the beautie, the preciousnesse, and the comeliness of it is lost.

Reason 1.
Things cannot be done in another time.

Eccles. 3. 9.

Reason 2.
Things are beautifull in their time.

Thirdly

Reas. 3.
It is Gods
prerogative
to appoint the
time.

Acts 1.7.

Proposit. 2.
It is hard to
finde out the
time.

The Lord
keepeth times
secret to him-
selfe.

To teach us
watchfulness.

Thirdly, *God* hath appointed a certaine time, he hath allotted a time to every action, out of his owne royall prerogative, he will not haue men to know the times; but the times must be of his allotting, he hath appointed a time to every thing wherein his great Sovereignty over the creatures, and over all things appeares: and therefore you shall see, *Acts 1.7.* *It is not for you,* saith he, *to know the times and seasons* neither to know them, nor appoint them: for, saith he, those the *Lord* keeps in his owne power: and therefore it is he that hath allotted a time to every thing. It is hee also that concealeth and hideth them from the sonnes of men. And this is the first point; That to every action there is a time appointed.

Secondly, to finde out this time is exceeding hard, because it is not in the power of any man to know it, except *God* guide him to see it, there are not principles in man, there is not in him sufficiency of wisdom, to finde out the fitnessse of time, except *God* guide him to pitch upon that time.

Now if the *Lord* were pleased to reveale to men their severall times, allotted to actions, it were an easie thing to finde it out: but he hath kept them to himselfe, and that for these two Causes.

One is, That men might watch; for if men knew the times, they would be loose, and neglect till the time came: Therefore, saith he, seeing thou knowest not the time when he will come, whether at night, or at what time of the night, whether

The missing of time bringeth misery.

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whether at the dawning, or at the Cocke-crow-
ing, whether at the first watch, or at the second;
therfore watch: As if he should say, If men knew
the time certainly, they would sleepe till that
time, and then they would be awake; but *God* will
haue men watch.

Secondly, *God* hath appointed these times, and
reserued them to himselfe, that men might learne
to feare him, that they might learne to keepe a
continuell dependance upon him; for if the times
were in our owne hands, we might mannage our
businesse with our owne strength; but when they
are in *Gods* hands, *wee know not what to morrow*
will bring forth: Therfore *Iames* saith, *Say not,*
I will doe such a thing, I will goe to such a place, and
stay there a yeare, and buy and sell; for, saith he, it is
not in your hands; your life is not in your owne
hands to effect this businesse: if you doe liue, it is
not in your hands; and therefore *you ought to say,*
if the Lord will. And therfore to keepe men in this
dependency upon him, *God* hath reserued these
times unto himselfe.

The third, and last proposition is, That because
men misse of these times, therefore *their miserie is*
great upon them: partly, because they do not effect
the thing they go about, when they misse of their
time, for the *Lord* works not with them, when
they hit upon a wrong time: partly also because
they failing in their duty, not taking the good
time that *God* hath appointed, he in his most just
judgement sends upon them *evill times*, that sud-
denly come upon them, even as a snare upon the birds.

As

Reas. 2.
That men may
learne to feare
the Lord and
depend upon
him.

Iames 4.

3 Proposit.
Because men
misse the time
they fall into
miserie.

The missing of time bringeth misery.

As you see when birds are feeding quietly, and fearing nothing, then an evill snare comes and takes them: So it is with men, when they haue missed their times, when they thinke they are safest, when they speake peace to themselves, when they thinke that danger is farthest off, then *evill times come suddenly upon them*. This you shall see best in examples.

*Instances.
Of missing the
right time.
Gebezi.*

Gebezi, when he tooke a gift of *Naaman*; The Prophet his Master reproves him in these words; *Gebezi*, saith he, *Is this a time to receive gifts?* As if he should say, To take a gift in it selfe is not a misse, but this is not a time for it: for *Naaman* was but a stranger, Againe, he was but a beginner in beleiving in the true God, and therefore to take a gift of him, that was not a time. It was the manner (you know) to bring gifts to the old Prophets, not for reward of their Prophecies, but for the maintenance of their estate: so *Saul* brought to *Samuel* a gift: and therefore in some cases it might haue bin seasonable. But, saith he, is this a time to take a gift of such a man, upon such an occasion, at such a season? And what misery came upon *Gebezi* for missing his time? Saith his Master, *The leprosie of Naaman the Assyrian shall cleane to thee*, that misery came upon him.

Haggai. 1.

So you shall see *Haggai. 1.* The people did a lawfull action, but they missed of the time; Thus saith the Lord of Hosts, *This people say, the time is not yet, when the Lords house should bee built: Then came the word of the Lord by the ministry of the Prophet Haggai, saying, Is it a time for your selves to dwell in* *sceld*

seeled houses, and this house lie waste? Therefore now saith the Lord of hosts, you have sown much, but you have brought in little; you eat, but you have not enough; you drinke, but you are not filled; you cloath you but you are not warmed; and hee that earneth wages, he puts it into a broken bagge. It was a lawfull thing for them to build houses to dwell in, and enjoy; but, saith he, *Is this a time to dwell in your seeled houses?* As if he should say, You have missed of the time. And what then? You see therefore their misery was great on them: *You have sown much, but you have brought in little, &c.*

Jacob. It was lawfull for him to have sought the blessing, but because he missed of the time, you see his misery was great upon him; How many fore yeares of travell had he under his uncle *Laban*? And this was because he missed of his time.

On the other side, *David*, that did hit upon his time, *God* promised him a Kingdome, & he stayed his time, you see he had it with good successe, he had it in such a manner, as was fit for him; for he stayed his time.

Rehoboam is another example, when he consulted with the old men; They told him, that if he would *serve the people at that time, they should be his servants for ever*: but he followed the counsell of the young men, and you see what fell out upon this, the missing of his time; for that was the counsell that the old men gave him, if thou wilt serve them *at this time, &c.* As if they had said, *Rehoboam*, thou thinkest it will be disadvantage to thee, if thou let the raines loose upon them, and

not reſtraine and curbe them in the beginning, but thou miſſeſt of thy time: There is a time for meekeneſſe, and a time for roughneſſe, there is a time for clemencie, there is a time againe for ſeverity; but this is not a time for *Rehoboam* to uſe ſeverity in the beginning of his Reigne: Therefore you ſee *his miſery was great upon him*, he loſt ten Tribes by this meanes.

Iſraelites.

So likewiſe, the people of *Iſrael*, when they ſought a King for themſelues, it was lawfull for them to ſeek a King, for *God* had appointed from all eternity *David* to be their King; and if *Saul* had not bene their King, *David* had been King at the ſame ſeaſon that he was: but their error was in the time, they would have a King, when *Samuel* raigned over them, when *God* was pleaſed to judge them by the hand of the Prophets more immediately, than by the hand of the King: for he ſaith, that himſelfe ruled over them: and therefore *God* tells them, becauſe they would needes have a King now, becauſe they would anticipate him (they would have a King before *God* had appointed them a King) therefore this curſe ſhould goe with their King, he, ſayth he, ſhall doe thus and thus to you, *He ſhall take your ſonnes and put them unto his Chariots, hee ſhall take your daughters, and make them Apothecaries, he ſhall take your Vineyards, and your Olive trees.* Thus your King ſhall doe to you, becauſe you have miſſed your time, your miſery ſhall be great upon you.

The like you ſhall ſee in the Children of *Iſrael*
Num.

The missing of time bringeth misery. 599

Num. 14. the people might lawfully fight against the *Canaanites*. you know, they were brought forth for that purpose; yet because they missed of their time, they would doe it at that time when they were not appointed, *Moses* tells them, if they would needs goe up, they should fall before their enemies, & accordingly it fel out so; for they missed of their time. I need not run through more examples, *Iosiah* and *David*, if you lay these two examples together, you shall finde, *David* went not out to warre when he should, and the other went when he should not, and so missed of their times; and you see what misery it brought upon them: upon *David* it brought the greatest misery of all other, which was the giving of him up to such sinnes as that of murther and adultery, that brought all the evill that he suffered afterwards. And *Iosiah*, it cost him his life: for he went out unseasonably, mistaking the time which *God* had allotted for such an enterprise. So you see now there is a time allotted to every purpose, to every businesse. And it is hard to know it, for *God* keepes it to himselfe, he reveales it when it pleaseth him, he pitcheth one man by his providence by the secret guidance of his Spirit, upon a right time, when another misseth it; I meane not that it is alwayes done in mercy, but in the ordinarie disposition of time, to them that know him not: for when a man pitcheth upon the time, it is he that guides him. Thirdly, *Because men misse of their time, the misery is great upon them*, it comes upon them: that is, some evill times come upon

Num. 14.

Iosiah.

David.

Note.

Use.

Not onely to
looke to out-
ward actions,
but to the
time of them.

Actions not
done in their
time have a
deformitie in
them.

Watch our
times in the
things God
commandeth;
as,
Admonition.

Thankfulnes.

them suddenly, it comes upon them like a snare.

Now briefly, the use we should make of it is this, That we be carefull not onely to doe the actions that belong to our Callings, either our generall calling, as we are Christians, or our particular calling, in our ordinary busines, it is not enough to doe them, but to look narrowly to the time. It is a Rule among Divines, that an action is not good, except it have all the circumstances good. An action may be evill upon missing any one, therefore the time is an ingredient into the goodnesse of the action, were the action never so good, if the time be missed, it makes the action evill, when we doe it out of its season, when we doe it not in his time. As it is said of words, when they are *in season, they are beautifull*: So it is true of every action, when it is done in its owne season, it is beautifull; if it be not, there is some deformity in it, some obliquity, and by consequent some finfulness, if it be a morall action, or somewhat that brings evill after it, if it be an action of another nature. Now the actions wherein we are to looke so narrowly to our times, are of three forts.

Some are the actions that *God* hath commanded us to doe: Wherein, it is not enough for us to do the workes, but we must observe the times To admonish is a good action, and it is commanded us, but to doe it in an unseasonable time, either unseasonably to him that admonisheth, or to him that is admonished, it spoiles the action. To be thankfull for mercies, and to pay our vows,
it

it is a good action; but yet if the time bee missed, and we giue not thanks in due season, if you pay not your vowes, but deferre them, he that deferrers his vow, though the action be good in it selfe, yet if the time be missed, he provokes *God* to anger, and sinnes against him. It is a lawfull thing for us to doe the workes of our Calling, and to doe them diligently; yet if we doe them unseasonably, and incroach upon the time allotted to prayer, wherein we ought to renew our repentance, and to set our hearts straight and right before *God*, now it is not done in season, it displeaseth *God*, it is an action done out of its time. To mourne and rejoyce, are both good actions, but if they be done out of their season, they are both exceeding evill and sinfull: we see how carefully *Nehemiah* tells them, they should not haue mourned; for (saith he) this is a time of rejoycing, for this time to rejoyce, (it is your strength) *for the joy of the Lord is your strength*, therefore now weepe not, mourne not, but rejoyce. Againe, at another time to rejoyce, is as great a sin, as then to mourne as we see, *Iſa. 22. 12, 13.* When the *Lord* calls to mourning, if now you giue your selues to killing of sheepe and slaying of oxen, &c. your sinne shall not be purged from you till you die. I need not giue you instances in this case. These are one sort of actions. All the duties of our Calling must be done in season.

The second sort of actions, that we are to obserue this time in, they are such as belong to others, that tend to the good of others, the good

Vowes.

Workes of our calling.

Mourning and rejoycing.

Iſa. 22. 12, 13.

Watch opportunities in afflictions that concerne others.

By speaking
for them.

By speaking
for them.

By speaking
for them.

By beleeving
of them.

By beleeving
of them.

of the Church, the good of the Common-wealth, the good of particular men: There is a time when (it may be) a mans voyce, or suffrage would haue turned the scale of a businesse, that concerned much the Common-wealth, or the society where he liues: but when that opportunity is past, it can be recalled no more. There is a time when a mans speaking may doe much good, and his silence is sinfull, and doth much hurt, by the losse it brings. Such times and seasons are to be observed, such opportunitiesthere be. There is an opportunity of preventing a mischief to a Common-wealth, or to a Kingdome, when we neglect that opportunity, it causeth *the misery of man to be great upon him*, as we heard before. So for particular Cases: There is a time and a season, and an opportunity of comforting the bowels of the Saints, of relieving and entertaining of strangers, of doing good to parents, of educating and bringing to *God* children and servants, such as are committed to our charge: This is but a short time and opportunity, which when it is past, can be recalled no more. The missing of these times and opportunities, is that which causeth the misery of man to be great upon him. You know, at the day of judgement, because men did not such and such actions, because they lost their opportunity, they did not visit the prisoners, they did not cloath the naked, nor feed the hungry, therefore this eternall misery falls upon them; Much more temporall miseries, upon a man, a Kingdome, or a King.

The

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The last sort of actions wherein we are to observe a time; they are such as belong to our owne safety: There is a time that if a man speake, *hee makes himselfe a prey* to the wrath of men. And therefore *the prudent*, at such a time, *shall keepe silence*; saith *Amos*. And there is a time wherein if a man do not speake, he makes himselfe a prey to the wrath of *God*. And not to hit upon a right season in such an action of speaking and shewing himselfe, or not doing it; it brings miserie either from *God* or man.

There is a time for a man to giue and to spend, and a time againe, for him to spare and gather, if he misse of this time, if he will not giue when he ought, if he spare when he ought to giue, it brings a misery upon him, he shall be a looser by it.

In all particular actions, often times *God* opens a doore to us of advantage to our selues, to our children, to those that depend upon us, if it be taken. You haue the opportunity, if you stay till it be shut up againe, there is a misery that followes it, it is a thing that concernes your owne safety, but these are but lesser matters. There are times of greater Consequencethan these.

There is a time when *God* offers grace to a man. Now to refuse it, to misse of that time, *it causeth the misery to be great*, yea, to be eternall upon him: *Luke 19. 42. Oh Ierusalem, if thou hadst knowne the things belonging to thy peace in this thy day, but now they are hid from thine eyes*: As if hee should say, This is the time, *Ierusalem*, when if thou wilt take the offer thou maist, if thou didst know thy

Hh 4

time,

3

Watch in actions concerning our own safetie.

Speaking for God.

Sparing and giving.

Entertaining offers of grace

Luke 19. 42.

The missing of time bringeth misery.

time, if *God* would reveale it to thee, thou shouldest be safe enough, thou mightest escape this misery; but *God* hath hid it, that thou seest not this time, therefore thou and thy children shall perish.

Making our
Election sure.

The time of mans health, and of his peace, of his life, quiet, and rest, is the time of making sure his Election, a time of *growing in grace and knowledge*, and of *growing rich in good workes*. He whose eyes *God* opens to see this time, he makes use of it; he layes out those talents he hath to such a purpose; but when *God* hides it from a man, it is his undoing, *A newill time*, the time of death comes suddenly upon him, as a snare upon the fowle.

The time of youth, the time of education is the seed-time of our life after; he whom *God* hath inlightned to see this time, and to consider it, he is not negligent in it, he layes up the ground and foundation of his future life in it, Such like times there be.

You shall see an example of them in *Saul*, and in the people of *Israel*; *Saul* had a time to make sure the kingdome to himselfe, & the kingdome of heaven to himselfe; but because he lost his time, *God* would giue him no more, he had opportunity no longer, but it was cut off from him. You know he lost the Kingdome, by not staying the time that *Samuel* appointed him, he stayed to the very point of the time, but he stayed it not out. The seaventh day *Samuel* came according to his promise; but he thought he would not haue come because he stayed so late; but this was the losse of the

Sauls misery
for missing
his time.

the

the Kingdome to him. *God* intimates thus much to him there, that if he had discerned his time, he might haue saved his Kingdome, but because he did not see it, that misery came upon him, he lost his Kingdome from himselfe, and from his posterity for ever.

The *Jewes* likewise, there was a time when *God* would haue received them, and averted that fearful judgement that came upon the whole Nation, when they were carried away captiue; but when they had passed that time, we see *God* is resolved to destroy them; there is no more hope then. *Jeremy* 11. 14. *Thou shalt not pray for this people, I will not heare their cry in the day of their trouble: Thou shalt not pray for them, thou shalt not lift up a cry, a prayer for them. It is twice repeated, because the Lord was resolved, the time was past, and they saw it not, Therefore their misery was great.*

But you will say to me, (to conclude with that) How shall a man doe to know that time, to know the time and the season, that *God* hath allotted to every action, since it is of so much moment, and the missing of it brings so much misery upon men?

I will runne through some directions very briefly: Consider what the cause is, that men misse of their time, and you shall finde by that the meanes, how to finde it out. The cause why men misse it, is:

First, inabilitie to discerne, man himselfe knowes it not, and no man else can tell it him.

Ier. 11. 14.

Quest.

Ans.

How to know the time that *God* hath allotted to actions. The causes of missing the time.

1
Inabilitie to know it.

So

Directions to
finde it.

I

Not leane to
our owne wise-
dome.

Prov. 3. 5.

9. 10.

10. 11.

10. 12.

10. 13.

10. 14.

10. 15.

10. 16.

10. 17.

10. 18.

10. 19.

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10. 22.

10. 23.

10. 24.

10. 25.

10. 26.

10. 27.

10. 28.

10. 29.

So then it is in Gods owne power to reveale it. Therefore to find out this time, let a man doe these two things, to haue ability to discerne the times.

First, let him not leane to his owne wisdom, but trust in God, that is, let him goe and aske counsell of God: Even as David did, *Shall I goe up to Hebron, or shall I not?* So in all such doubtfull Cases go to God, shall I do such a thing, or shall I not? Shall I do it in such a season, or shall I stay another? We see what Salomon saith, *Proverbs 3. 5. Trust in the Lord with all thy heart, and leane not to thine owne wisdom, in all thy wayes acknowledge him: and hee shall direct thy way:* The meaning is this, let a man in his heart rest upon God, and trust in him, and say thus to him, *Lord, I confesse, I know not the times, I know not whether this be a fit season, or another, Lord, I leane on thee, I beseech thee discover the times to me.* When the heart indeed rests on him, there is a promise, *Trust in the Lord with all thy heart, (that is) trust in him in good earnest, and hee shall direct thy way:* That is, there shall be a secret guidance from his Spirit, that shall pitch thee upon a right time; There shall a secret thought come in thy heart, (which shall bee as if a man stood behind thee) that shall whisper to thee, and say, *This is the way, this is the time, turne this way, and not that:* So God directs us, if we trust in him, and rest on him. If we go to him, and pray him, and beseech him to guide us.

Walking in
Gods wayes.

Secondly, it is not enough onely to pray to him,

him, but there is another thing added unto it, to walke in his wayes, not to steppe out of his wayes, but to keepe the Commandements, when we haue any businesse to doe, go to the strait path, step not out to any inordinate course, but keepe the Commandements, and the Commandements will keepe thee: This you shall find, *Eccles: 8. 5.* He that keepe the Commandements shall know no evil thing, and the heart of the wise shall know the time, and the judgement, for to every purpose there is a time and judgement. You see though it be very hard to find, and a man knowes it not of himselfe, nor can any tell him, yet this promise is made, He that keepe the Commandement, and the heart of the wise, that is, the godly man, Hee shall know the time, and the judgement. It is a sure rule, If we be obedient to Christ as a King, we shall find him to be to us as a Prophet: If you will resigne up your selues to keepe his Commandements, that Propheticall office of his, (which is to guide us in the way,) he will performe to us. So I take that place to be understood, *Acts 2.* I will powre out my spirit upon all flesh, and your young men shall see visions, and your olde men shall dreame dreames, &c. It begunne to be fulfilled in that extraordinary gift of Prophecie that was powred upon the Apostles, but yet, saith he, I will powre it upon all flesh: that is, it shall be such a Spirit, as shall teach you to see those mysteries that were hid from the beginning of the world, and such a Spirit as shall guide you and direct you, it shall teach you what you ought to doe, what way you ought to choose. This, I say,

the

Christ teacheth those as Prophet, that are subject to him as a King.

Acts 2.

the Lord will doe, if we walke in his wayes. If we will bee stepping out of his wayes, wee shall get many knockes, and many falls too, many troubles, many afflictions shall sticke by us, while we liue. You know the children of *Israel* went not a foote, but as they were guided by the Cloud.

Isaac, in his journey, would neither goe to *Laban* without warrant, nor come from him without it. *David* in all that he did, he asked counsell of the Lord; Shall I stay in such a City, or shall I not stay? Shall I goe up to warre to such a place or shall I not go? (As I sayd before) *Shall I goe up to Hebron or shall I not goe* at this time? This walking in the wayes of God, is that which the promise is made unto. You shall find, *Psal. 25. 12.* *what man is hee that feares the Lord? Him will hee teach the way that hee shall choose:* As the promise is made to trusting in him; for then he will direct him in his wayes: So, *what man is hee that feares the Lord, and keepes his Commandements? Him will hee teach the wayes that he should choose.* And this is the first direction. The first cause why men misse is, Inability to discerne the time and the season: therefore let him take this course, and God will reueale it to them.

Psal. 25. 12.

2. Cause.
Passions and
distempers.

A second cause why men misse of these times, that God hath allotted to every action & purpose, is, some passion and distemper to which they are subject; for passion causeth indiscretion, in the ordinary course of things: you see, passion makes a man misse of his time, it makes a man doe things

un-

The missing of time bringeth misery.

609

unseasonably; whereas were the heart quiet, the judgement would be cleare too, to see what were fit, and what unfit.

As it is in the common Converse with men; so it is in these great actions, to choose the time that God hath allotted to every action, and purpose. If there be any carnall, worldly, sinfull distemper in the heart, you are apt to misse of the time; for every passion and distemper is like drunkenness, it casts a man asleepe. Now, he that observes the times, must watch and watch diligently, and a man that is distempered, is not fit to watch, and to obserue. And therefore Christ saith *Luke 21. 34. Take heede that your hearts be not overcharged with surfeiting and drunkenness, and the cares of this world, lest that day come upon you at unawares:* As if he should say, the reason why you misse of the times, why that *great day* comes upon you unawares, why you doe not that duty that you ought within the compasse of the time that God hath appointed it; it comes from hence, some excessse in the use of lawfull comforts: So you have two causes given there.

Either, when men inebriate themselves too much with the present comforts of this world, when they exceed in them, when they take more than they ought, though the things in themselves be lawfull.

Or secondly, they take so much care for worldly things, that it breeds a distemper in them; that is, it distracts their mindes, for by that a man may know when his cares are inordinate, when they breede

Passion like
drunkenness.

Luke 21. 34.

How to know
when cares are
inordinate,

The missing of time bringeth misery.

breed distractions in the minde : as we see in *Martha*, *Christ* found not fault, because she was carefull to provide; but because her care went so farre that it troubled her, that she could not attend upon spirituall duties, there was the fault, *Martha's thoughts were troubled about many things* : when such distempers grow on us, it causeth us to misse the time. If we would then keepe our times, if we would know the times allotted us, take heed of excessse, take heed wee affect not too much outward comforts, that our hearts be not too much set upon any outward blessings, be it what it will be.

Take heede againe, that we take not too much care for any thing, that we minde not too intently worldly businesse, they will cause us to misse our times. This is the second cause.

3. Cause.
Doing impertinent things.

1 Cor. 7.

Worldly matters impertinent in comparison of heaven.

Thirdly, to do impertinent things, is that which causeth men to misse the time, that is allotted to every purpose, & to every busines. When a man is occupied about things that he ought not, he misse doings of those busineses that he ought to doe. Therefore, 1 Cor. 7. the Apostle gives this Rule; saith he, whatsoever you have to do, if you be to *buy*, doe it *as if you bought not*; if you be to *marry*, doe it *as if you did it not* : And generally use this world, *as if you used it not* : That is, all the actions belonging to this world, be not too much occupied about such impertinent things as they be: Impertinent things to the maine businesse, for which you came into the world: *For I would have*

you

The missing of time bringeth misery.

CII

yon, saith he, *without care; for he that is unmarried cares for the things of the Lord, and I would have you cleave to the Lord without separation*: The meaning is this: The reason why men misse their times that God hath appointed them, is, because men are too intent upon impertinent things, which interrupts their care to serve the Lord. And therefore wee are to passe by them, and not to put our full intention to every worldly businesse, but reserue the maine intention of our thoughts for *the things of the spirit*, for not to take over-much care for them, is that which will make us carefull to do things in their time.

The next impediment is self-confidence, when a man trusts himselfe, and will be his own Counsellour: And therefore, the way to hit of a right time is, to take counsell with others; *In the multitude of counsellors there is peace.*

Lastly, the cause of the missing of the time, is, negligence, when men are idle, slacke, and indiligent in doing those things that belong to them, that is the cause of missing their time. And therefore you have that counsel in the words next before my text (since the time is short, there is but a day for you to worke in, and the night comes, when no man can work) that is, *In the grave, there is neither worke nor invention, &c. And therefore doe with all thy might that which thou hast to doe*. The doing what we have to doe with all our might, and with al our diligence, is that which quickens

4. Cause.
Selfe.confidence.

5. Cause.
Negligence.

us, and keeps our hearts in a holy preparation
to take the times, and not to over-slippe and
overpasse them. These things I should
have enlarged, but I had rather
shorten them thus, than
holde you longer.
&c.

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